

# The Signs of the Times.

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"Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22 : 12.

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## The Signs of the Times.

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### JUXTA CRUCEM.

FROM the cross the blood is falling,  
And to us a voice is calling  
Like a trumpet silver-clear.  
'Tis the voice announcing pardon,  
'It is finished," is its burden,  
Pardon to the far and near.

Peace that precious blood is sealing,  
All our wounds forever healing,  
And removing every load;  
Words of peace that voice has spoken,  
Peace that shall no more be broken,  
Peace between the soul and God.

Love, its fullness there unfolding,  
Stand we here in joy beholding,  
To the exiled sons of men;  
Love, the gladness past all naming,  
Of an open Heaven proclaiming,  
Love that bids us enter in.

"God is Love"—we read the writing,  
Traced so deeply to the smiting  
Of the glorious Surety there.  
"God is Light"—we see it beaming,  
Like a heavenly dayspring gleaming,  
So divinely sweet and fair.

Cross of shame, yet tree of glory,  
Round thee winds the one great story  
Of this ever-changing earth;  
Center of the true and holy,  
Grave of human sin and folly,  
Womb of nature's second birth.

—Horatius Bonar.

## General Articles.

### Importance of Physical Training.

BY MRS. E. G. WHITE.

THE present age is one of unparalleled interest in education. The wide diffusion of knowledge through the agency of the press, placing the means for self-culture within the reach of all, has awakened a general desire for mental improvement.

While we acknowledge with gratitude our increased facilities, we should not close our eyes to the defects in the present system of education. In the eager effort to secure intellectual culture, physical as well as moral training has been neglected. Many youth come forth from institutions of learning with morals debased, and physical powers enfeebled; with no knowledge of practical life, and little strength to perform its duties.

As I have seen these evils, I have inquired, Must our sons and daughters become moral and physical weaklings, in order to obtain an education in the schools? This should not be; it need not be, if teachers and students will but be true to the laws of nature, which are also the laws of God. All the powers of mind and body should be called into active exercise, that the youth may become strong, well-balanced men and women.

Many students are in so great haste to complete their education that they are not thorough in anything which they undertake. Few have sufficient courage and self-control to act from principle. Most students fail to understand the true object of education, and hence fail to take such a course as to secure this object. They apply themselves to the study of mathematics or the languages, while they neglect a study far more essential to the happiness and success of life. Many who can explore the depths of the earth with the geologist, or traverse the heavens with

the astronomer, show not the slightest interest in the wonderful mechanism of their own bodies. Others can tell just how many bones there are in the human frame, and correctly describe every organ of the body, and yet they are as ignorant of the laws of health, and the cure of disease, as though life were controlled by blind fate, instead of definite and unvarying law.

Physical health lies at the very foundation of all the student's ambitions and his hopes. Hence the pre-eminent importance of gaining a knowledge of those laws by which health is secured and preserved. Every youth should learn how to regulate his dietetic habits,—what to eat, when to eat, and how to eat. He should learn how many hours to give to study, and how much time to spend in physical exercise. The human body may be compared to nicely-adjusted machinery, which needs care to keep it in running order. One part should not be subjected to constant wear and pressure, while another part is rusting from inaction. While the mind is tasked, the muscles also should have their proportion of exercise.

The proper regulation of his habits of eating, sleeping, study, and exercise, is a duty which every student owes to himself, to society, and to God. The education which will make the young a blessing to the world, is that which enables them to attain a true and noble manhood or womanhood. That student who is studying hard, sleeping little, exercising little, and eating irregularly of an improper or inferior quality of food, is obtaining mental training at the expense of health and morals, of spirituality, and, it may be, of life.

The young naturally desire activity, and if they find no legitimate scope for their pent-up energies after the confinement of the school-room, they become restless and impatient of control, and thus are led to engage in the rude, unmanly sports that disgrace so many schools and colleges, and even to plunge into scenes of actual dissipation. Many of the youth who left their homes innocent, are corrupted by their associations at school.

Every institution of learning should make provision for the study and practice of agriculture and the mechanic arts. Competent teachers should be employed to instruct the youth in the various industrial pursuits, as well as in the several branches of study. While a part of each day is devoted to mental improvement, let a stated portion be given to physical labor, and a suitable time to devotional exercises and the study of the Scriptures.

This training would encourage habits of self-reliance, firmness, and decision. Graduates of such institutions would be prepared to engage successfully in the practical duties of life. They would have courage and perseverance to surmount obstacles, and firmness of principle that would not yield to evil influences.

If the youth can have but a one-sided education, which is of the greatest importance, the study of the sciences, with all the disadvantages to health and morals, or a thorough training in practical duties, with sound morals and good physical development? We unhesitatingly say, the latter. But with proper effort both may, in most cases, be secured.

Those who combine useful labor with study have no need of gymnastic exercises. And work performed in the open air is ten-fold more beneficial to health than in-door labor. Both the mechanic and the farmer have physical exercise, yet the farmer is the healthier of the two. Nothing short of nature's invigorating air and sunshine will fully meet the demands of the system. The tiller of the soil finds in his labor all the movements that were ever practiced in the gymnasium. His movement-room is the open fields. The canopy of heaven is its roof, the solid earth its floor. Here he plows and hoes, sows and

reaps. Watch him, as in "haying time" he mows and rakes, pitches and tumbles, lifts and loads, throws off, treads down, and stows away. These various movements call into action the bones, joints, muscles, sinews, and nerves of the body. His vigorous exercise causes full, deep, strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life bounding through arteries and veins. A farmer who is temperate in all his habits, usually enjoys health. His work is pleasant to him. He has a good appetite. He sleeps well, and may be happy.

Contrast the condition of the active farmer with that of the student who neglects physical exercise. He sits in a close room, bending over his desk or table, his chest contracted, his lungs crowded. He cannot take full, deep inspirations. His brain is tasked to the utmost, while his body is as inactive as though he had no particular use for it. His blood moves sluggishly through the system. His feet are cold, his head hot. How can such a person have health?

Let the student take regular exercise that will cause him to breathe deep and full, taking into his lungs the pure, invigorating air of heaven, and he will be a new being. It is not hard study that is destroying the health of students, so much as it is their disregard of nature's laws.

In institutions of learning, experienced teachers should be employed to instruct young ladies in the mysteries of the kitchen. A knowledge of domestic duties is beyond price to every woman. There are families without number whose happiness is wrecked by the inefficiency of the wife and mother. It is not so important that our daughters learn painting, fancy work, music, or even "cube root," or the figures of rhetoric, as that they learn how to cut, make, and mend their own clothing, or to prepare food in a wholesome and palatable manner. When a little girl is nine or ten years old, she should be required to take her regular share in household duties, as she is able, and should be held responsible for the manner in which she does her work. That was a wise father, who, when asked what he intended to do with his daughters, replied, "I intend to apprentice them to their excellent mother, that they may learn the art of improving time, and be fitted to become wives and mothers, heads of families, and useful members of society."

Washing clothes upon the old-fashioned rubbing-board, sweeping, dusting, and a variety of other duties in the kitchen and the garden, will be valuable exercise for young ladies. Such useful labor will supply the place of croquet, archery, dancing, and other amusements which benefit no one.

Many ladies, accounted well-educated, having graduated with honors at some institution of learning, are shamefully ignorant of the practical duties of life. They are destitute of the qualifications necessary for the proper regulation of the family, and hence essential to its happiness. They may talk of woman's elevated sphere, and of her rights, yet they themselves fall far below the true sphere of woman. It is the right of every daughter of Eve to have a thorough knowledge of household duties, to receive training in every department of domestic labor. Every young lady should be so educated that if called to fill the position of wife and mother, she may preside as a queen in her own domain. She should be fully competent to guide and instruct her children and to direct her servants, or, if need be, to minister with her own hands to the wants of her household. It is her right to understand the mechanism of the human body and the principles of hygiene, the matters of diet and dress, labor and recreation, and countless others that intimately concern the well-being of her household. It is her right to obtain such a knowledge of the best methods of treating disease that she can care for

her children in sickness, instead of leaving her precious treasures in the hands of stranger nurses and physicians.

The idea that ignorance of useful employment is an essential characteristic of the true gentleman or lady, is contrary to the design of God in the creation of man. Idleness is a sin, and ignorance of common duties is the result of folly, which after-life will give ample occasion to bitterly regret.

Those who make it their rule of life to serve and honor God will give heed to the apostle's injunction, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Such students will preserve their integrity in the face of temptation, and will come from school with well-developed intellects, and with health of body and health of soul.

### The Promise Made to Abraham.

BY ELD. J. N. LOUGHBOROUGH.

As proof of a future inheritance of the saints on the earth, we will notice the promise the Lord made to Abraham. St. Paul speaks of this promise as one of the firm assurances of future hope; and, because it was confirmed to Abraham by the oath of God, we may derive strong consolation from it, as it rests on "two immutable things." The two immutables being the word of God, and the oath of God.

Those who say we have nothing to do with the teachings of the Old Testament, and that our instruction in divine things is to be received from the New Testament only, may think it strange that we should go so far back as to Abraham for proof on so important a question as the future inheritance of the saints. Why not go there? St. Paul says that God "preached before the gospel unto Abraham."<sup>1</sup> If the gospel was preached to him, and if we wish to grasp gospel truth in its entirety, it may be profitable for us to peruse those gospel instructions delivered to him.

In making the promise, "the Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."<sup>2</sup>

The Lord made also a covenant with Abraham concerning the land of promise, and when about to confirm that covenant he said to him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age."<sup>3</sup>

That these promises did not relate to anything Abraham was to receive in his lifetime is evident from the words of Stephen. When speaking of the sojourn of Abraham in the land of Canaan, he says that the Lord "gave him none inheritance in it, no, not so much as to set his foot on."<sup>4</sup>

It could not be simply a temporary possession of the land promised Abraham for the Lord told him he should have it "forever," and "for an everlasting possession." Admitting that the terms forever and everlasting are sometimes used in a limited sense,<sup>5</sup> we cannot so regard them in this case. The everlasting is not limited by Abraham's life-time; it is the possession that is to be everlasting. Had he received it in his life-time we should find him still on the land, for the land still exists. St. Paul says "God called him to go out into a place which he should after receive for an inheritance."<sup>6</sup>

Of the covenant the Lord made with Abraham we read, "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect, and I will make my covenant between me and thee." This charge given to Abraham, as we learn by the marginal reading of the text, was to "be upright, or sincere." Uprightness and sincerity can only be developed by those who, by the grace of God working in them, yield obedience to his perfect law.<sup>7</sup> That being

the case the conditions of receiving the inheritance is obedience to the law of God.<sup>8</sup> The blessing of the covenant is stated in verse 8, "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."

The promise made to Abraham was renewed to Isaac. The Lord said to him, "Sojourn in this land, and I will be with thee, and will bless thee, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."<sup>9</sup>

This promise to Abraham and Isaac was confirmed to Jacob, while sleeping at Bethel with a stone for his pillow. He had a dream of a ladder extending from earth to heaven, with angels of God ascending and descending upon it, "And behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed."<sup>10</sup>

We now inquire concerning this Abrahamic promise, was it, as some assert, all accomplished when the children of Israel went into the land of Canaan? Was this simply a promise that Abraham should have a temporal possession of the land? If so, the promise failed; for he died "in a good old age," and the Lord "gave him none inheritance in it, no, not so much as to set his foot on."<sup>11</sup> We shall not admit that he did not receive it in his life-time because God failed, on his part, to fulfill his promise; but, the promise made to him of a possession will yet be accomplished, and fully realized, in a future possession of the earth. St. Paul says that Abraham sojourned in the land of promise as in a strange country.<sup>12</sup> It is vain for men to seek for the final accomplishment of these promises in the past, either to Abraham or his posterity. Simply a temporary possession of the land of Canaan does not meet the case; for St. Paul says that the promise to Abraham, was that "he should be heir of the world."<sup>13</sup>

We may gain clearer light on the nature of the Abrahamic promise by a perusal of St. Paul's comment upon it. He says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds,<sup>14</sup> as of many; but as of one, and to thy seed, which is Christ."<sup>15</sup> If the seed to whom the promise was made is Christ, then the promise could not be fulfilled prior to the coming of that seed, consequently, not prior to the first advent of Christ. So we see there is no just ground for the claim that the promise to Abraham was all fulfilled when the children of Israel sojourned in the land of Canaan. What God predicted concerning their sojourn was fulfilled to that extent, that "there failed not aught of any good thing which the Lord had spoken unto the house of Israel."<sup>16</sup> But were Abraham, Isaac, and Jacob with them when they went in to possess the land? No. "They carried up Joseph's bones." Here then were four generations, at least, that did not receive the land while alive, and yet the Lord said to Abraham, "I will give it [the land] to thee." To Isaac, he said, "For unto thee I will give all these countries." To Jacob, he said, "The land whereon thou liest, to thee will I give it. If we give due weight to these words, we must conclude that when these promises are fulfilled, Abraham, Isaac, and Jacob will be there personally, with the rest of God's people, to possess the land.

Although Christ is the seed to whom the promise was made, to the church of God has been granted the privilege of joint heirship with Christ. St. Paul says, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."<sup>17</sup> Christ's children could not be said to be heirs of a promise if that promise were already fulfilled. Jews, after the flesh, are not heirs of the final inheritance in Christ simply because they are descendants of Abraham; but, as expressed by St. Paul, "So then they which be of faith are blessed with faithful Abraham."<sup>18</sup>

In his epistle to the Hebrews, St. Paul has an interesting testimony concerning Abraham. He says, "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned

in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."<sup>19</sup> This testimony shows that when Abraham was in the land he did not receive his inheritance, for he was then only an heir, and he was a stranger in a land he should after receive. Again, when he does receive the final accomplishment of the promise, he will receive a city with foundations "whose builder and maker is God. This city seems to so fully accord with the one described in the book of Revelation<sup>21</sup> that one would conclude it was the new earth with the New Jerusalem upon it, that Abraham expected finally to receive.

The apostle bears a further testimony concerning these ancient worthies: "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."<sup>22</sup> This language can only be understood in one of two ways, either these worthies died and God never made any promise to them, or else, being heirs to certain promises, they died without receiving the fulfillment of them. The latter is the obvious meaning of the text. The objector may say, "This means they died without seeing the Saviour; the promise is respecting him." True, the promise is respecting the Saviour; he is the true seed, but in him we are promised an inheritance; with him we are to be joint-heirs to the land of promise. He is the true heir, we the joint-heirs. The possession will not be given until he comes. Then he is represented as saying to his people, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."<sup>23</sup>

In this eleventh chapter of Hebrews St. Paul mentions a number of worthies, and says time would fail to tell of them and the works they accomplished through faith. In conclusion he says, "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."<sup>24</sup> Did God fail to fulfill his promise because he had concluded to do better for his people than he promised Abraham? We do not so understand the text. The "better thing" is not a better inheritance but something better than that these ancient worthies should receive the promise in their day, and others be receiving it all the way along. The Lord has provided a better plan, which is that this promise be realized when all those whom St. Paul styles us, shall have been gathered into that perfect state, as a grand result of gospel work in this world. Had this promise been realized by the ancient worthies, they would have been made perfect without us. It is to be accomplished when our perfection shall come, which will be when "we shall know as we are known,"<sup>25</sup> when faith is lost in sight.

The apostle states concerning this Abrahamic promise, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater; and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."<sup>26</sup> Would St. Paul claim that the Christian's hope was sure because God confirmed the promise with an oath unto Abraham, if that promise had no reference to the future, but had all been fulfilled in the past? Certainly not.

When this apostle was making his address before Agrippa he made reference to the Abrahamic promise, in these words: "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night,

1. Heb. 6:17-19. 2. Gal. 3:8. 3. Gen. 13:14, 15. 4. Gen. 15:13-15. 5. Acts 7:5. 6. That the term forever is sometimes limited, is evident from the reading of such texts as Lev. 24:2, 3; Jonah 2:6. Greenfield, in his Greek lexicon defines the word, *Aion*, translated forever and everlasting, as, "Duration, finite and infinite; unlimited duration, eternity; a period of duration, past or future, time, age, life-time, etc." 7. Heb. 11:8. 8. Ps. 19:7.

9. For further proof of this, compare Gen. 26:4, 5; 1 Chron. 16:15-17; Deut. 4:13; 5:22. 10. Gen. 26:3-5. Comparing this with Gen. 17:1-8, we see God told Abram to obey his law. 11. Gen. 28:13. 12. Acts 7:5. 13. Heb. 11:9. 14. Rom. 4:13. 15. In the text before us, St. Paul has based his whole argument on the absence of a single letter. If the letter "s" had been attached to the word "seed," how different would have been his conclusions. How important to read the Bible carefully. 16. Gal. 3:16. 17. Josh. 21:45. 18. Gal. 3:29. 19. Gal. 3:9.

20. Heb. 11:8-10. 21. Rev. Chapter 21. 22. Heb. 11:12, 13. 23. Matt. 25:34. 24. Heb. 11:39, 40. 25. 1 Cor. 13. 26. Heb. 6:13-18.

hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" He is willing to be judged for his hope relative to the promise to the fathers. He saw that the people would inquire how Abraham, Isaac, and Jacob could receive this promise if they were dead; so he inquires why they should think the resurrection incredible. It would be strange indeed if St. Paul should submit himself to be judged in a Roman court, liable to be condemned to death, because of a hope inspired by a promise that was all fulfilled. It is evident from this text that the apostle designed to teach that the fulfillment of this promise is beyond the resurrection. The evidence is most conclusive that the Abrahamic promise reaches to the new-earth state.

27. Acts 26 : 6-8.

### Revival Work—Causes of its Inefficiency

BY ELD. G. D. BALLOU.

It is often a source of remark and wonder to many good orthodox church-going people, as well as others, that revival preaching is so powerless to convert sinners, and when once converted to keep them so. It certainly is a lamentable fact, that so few of the many who seem to accept the offers of mercy, and make a public profession of faith in Christ, remain faithful to their profession to the end of a twelvemonth. Probably not more than one in ten of the reported conversions prove permanent, and work out such a reformation of life as to show that the person was genuinely converted. Recently, in a village where I was acquainted, there had been a revival, and forty conversions were reported. The minister who had charge of the effort, boasted publicly of what a glorious revival they had experienced, and what a rich harvest of precious souls had been gathered into the fold. But at the same time he remarked privately that if eight of the forty remained faithful it would be all he could expect. Such an admission under such circumstances was indeed humiliating. Such a state of things cannot but make one think of what the prophet says, "They have begotten strange children; now shall a month devour them with their portions. Hosea 5 : 7.

It would seem that there ought to be some remedy for this state of things, for certainly the gospel of Christ has not lost its power, nor has God ordained that such unsatisfactory and pitiable results should follow the teaching of the plain, simple truths of his word. It certainly was not so in early times. Christ once said, "The children of this world are wiser in their generation than the children of light." The truth of his words is well illustrated when we compare the methods used in revival work, with the methods used in the other affairs of life. The shrewd business man works by a well-planned system. Days, weeks, and months of careful thinking are incorporated into his occupation. He builds his success on thought and knowledge; so with the true teacher. His effort is to stimulate thought and advance the pupil in knowledge. He imparts instruction in the most natural way, so that each new thought awakened grows out of, or depends on, those previously developed.

So it ought to be in teaching the things pertaining to the kingdom of God. Earnest thought should be aroused, and a thorough knowledge of moral obligation, and of the hope set forth in the promises and prophecies, should be imparted. God has given the intellect to lead and govern our other powers, and he calls upon us to reason with him in regard to obedience and penitence, and his power to pardon. Isa. 1 : 18. He has planted the affections and emotions in our natures, to encourage and give force to the decisions of the intellect. He has adapted his word to our wants, by filling it chiefly with instruction designed as a basis for faith, with here and there an exhortation intended to stir the affections and emotions, and lead us to activity and zeal in his service. One who has never thought of this matter will be surprised at the very small proportion of exhortatory scripture the Bible contains, as compared with that which is especially intended to teach our relations to God, and make known to us his revealed will. I have often heard church-going people talk something like this: "I have been to church regularly for the last six months, and I do not see as I have learned anything about

the Bible. I think if I had staid at home and read the book alone, I would have been better informed than I am." Such expressions coming from persons of integrity are a sad comment on the religious instruction of these days.

The fault with preaching in general is that it does not reach the mind. Especially is it true in revival work, that from first to last the appeal is made entirely to the feelings and emotions. If a man is really converted he must be thoroughly converted. His mind must first be convinced, and then his feelings may be legitimately wrought upon. But the great effort seems to be to move the feelings. When this is accomplished and the poor, trembling candidate has expressed a desire to become a Christian, he is pronounced converted. The work is complete according to the popular notion. Feeling, when it reaches a certain depth and stirs up a certain degree of excitement, is mysteriously transformed into pure and undefiled religion. And so the masses refuse to be converted, until some unaccountable sensation shall seize and instantaneously transform them, without effort on their part, to lives of purity and holiness. Hence it is that the man who can control the feelings of his audience and sway them at will, is in such demand when a revival is wanted.

An intelligent, well-founded conversion, one which imparts the ability to give a reason of one's hope, costs something of an effort. Prov. 2. Close thought and application of the mind are distasteful to the majority. Most people like to have their feelings stirred to the depths; they love to be excited and thrilled; they love to be carried in imagination to the brink of the precipice, and held out over the yawning abyss, and then be miraculously rescued. This style of preaching, which is largely in demand, partakes too much of the character of novel-reading. When the preacher is gone, the excitement rapidly subsides, and their sentimental religion evaporates like fog before the morning sun. All religious exercises become dull and prosy, and soon the individual is in a worse condition than before. Nothing short of a greater excitement than the first will suffice to arouse him from the stupor into which he has fallen. Is it any wonder that sensible people withhold their sympathies and support from the churches, when they see such inconsistent proceedings?

The best place to exercise common sense is in religious matters, and nothing can show better judgment than trying to instruct people in regard to the plan of salvation, before urging them to accept of its offers. And yet there is a sentiment against teaching doctrines, and trying to show the harmony of the Scriptures. "Away with your doctrines," is the popular cry. We would like to know how men and women can be converted to the gospel, so long as they regard the Bible as mysterious and contradictory. And how can the church expect to convert the world, or even a single soul, so long as they teach that much of the word cannot be explained. Has not the time come for thinking people to send up a cry for more instruction, more knowledge, more light, and less of shallow sentimentalism?

Another element which is sapping the foundations of practical Christianity is the perpetual call, "Get ready to die." It seems to be the end of all teaching and exhortation. This is a gross mistake. Our being ready to die depends entirely on how we have lived. Hence we say, get ready to live, and you will thus be prepared to die. It is true we are not fit to die, but much more are we not fit to live. To live right is the important thing. Dying right will take care of itself. We are not to be judged by our happy or gloomy feelings at death, but by our actions in life. If our lives are such as God can approve, we need not be concerned about our departure. The most pernicious effects are seen as the fruit of this popular exhortation. It blights and withers the noble thoughts that would lead us to a consistent Christian life, by causing us to overlook practical duties, and center our chief thoughts on the death-bed scene, hoping that by some means we may be allowed a happy, triumphant departure.

This subordinating everything to a preparation for death leads sinners to fatal procrastination. If it is the important thing indeed, why may they not run riot as long as possible, and then use the last few minutes in sorrow and contrition, and thus, in accordance with funeral theology make their accounts all right with God? But the weakness of this idea is still more apparent, when

we consider that the Bible says not one word in all its pages about any special moral or spiritual preparation for death. On the other hand the whole tenor of its teaching would lead men to carefulness in their daily life. Here are some of its injunctions: "Walk while ye have the light;" "To-day if ye will hear his voice harden not your heart;" "Remember now thy Creator in the days of thy youth;" "Live soberly, righteously, and godly."

We find many rules to live by; not one to die by. Living right is the important thing, and our future will depend on how we have used this life, not on a few forced, spasmodic efforts on the brink of the grave. The Christian whose life has been in accordance with the instruction of God's word, does not look down into death for any consolation; his faith carries him beyond, over into that life eternal, which is promised to the righteous. "Precious in the sight of the Lord is the death of his saints." To be a child of God is the great privilege of every one. May we not hope that the truth and light may yet be made to shine so that darkness and error may be swept away from the minds of the honest in heart, and they be made to realize that it is better to be built up in the truth, than to be simply stirred up by it?

### Off and On Christians.

WE hear some queer experiences in our prayer-meetings. I shall allude to only one now, and simply to a single expression. One of the brethren commenced his experience with the remark: "I've been a Christian, off and on, for nigh thirty years." We hardly think he meant just what he said, but he told the truth for a good many professors of religion. His expression was the exemplified creed of a representative class. There are too many off and on Christians in all our churches. They are not peculiar to California or to our day. As far back as the days of Christ, they existed. They belong to the hot and cold sect. Special means of grace always bring them to the front. They think active religious work for a few weeks fully atones for years of subsequent masterly inactivity. They carry this spasmodic character into all the departments of their church life. They are the most barren disciples who attempt to follow the Saviour. They are the poorest co-workers that the pastor has, and everyone who knows anything about church work, knows how much that means; and after a second and sober thought, we do not propose to take it back or to modify it in any form. What God wants, what the church wants, and what every pastor wants, are reliable, every-day Christians. Comet disciples do no good, but much harm. Their eccentricities bring them and their profession into disrepute. Religion is not an effervescence, it is a reality. Those who profess it should exemplify it by a consistent walk and conversation. A genius may dazzle by his brilliancy, but the crop is not large and is thoroughly unreliable. The steady plodders in church life, like the steady plodders in every other kind of life, are the people who do the most for Christ and his kingdom. They are the salt of the earth.—*Bene-Berak, in Herald of Truth.*

### A Wonderful Clock.

THE most astonishing thing I ever heard of in the way of a time-piece is a clock described by a Hindoo rajah as belonging to a native princess of Upper India, and jealously guarded as the rarest treasure of her luxurious palace.

In front of the clock's disk was a gong, swung upon poles, and near it was a pile of artificial human limbs. The pile was made up of the full number of parts for twelve perfect bodies, but all lay heaped together in seeming confusion.

Whenever the hands of the clock indicated the hour of one, out from the pile crawled just the number of parts needed to form the frame of one man, part joining itself to part with a quick metallic click; and when completed the figure sprang up, seized a mallet, and walking up to the gong, struck one blow that sent the sound pealing through every room and corridor of that stately castle. This done, he returned to the pile and fell to pieces again. When two o'clock, two men arose and did likewise; and so through all the day, the number of figures being the same as the number of the hour, till at noon and midnight the entire heap sprang up, and marching to the gong, struck one after another, each his blow, making twelve in all, and then fell to pieces again.

## NEBUCHADNEZZAR'S DREAM.—DANIEL II.

BY JOHN B. DYMOT.

GREAT Nebuchadnezzar, the earth's mighty king,  
When musing one night what the future might bring,  
Fell asleep; when the future before him drew near,  
And a dream filled his lion-like spirit with fear.

A towering image, transcendent and bright,  
Terrific it stood, like a king in his might.  
Its head was of gold, and of silver its breast,  
Its arms also silver; its sides brazen-dressed;  
Its legs were of iron, its feet of the same,  
But mingled with clay that had ne'er seen the flame.

But see; what is this that the mountain descends?  
A stone that unhandled, unerringly wends  
Its way to the image, and strikes at its feet.  
The gold, silver, brass, and the iron now meet  
With the vile miry clay; and the terrible form,  
Demolished, is borne from the king by the storm.

Bewildered he stands while the triumphing stone,  
Having image, and valley, and mountain outgrown,  
Fills all the wide earth with its glorious sway,  
Which never shall tremble, remove, or decay.

The monarch awoke; but the vision had passed  
From his awe-stricken sight. The daybreak at last  
Inviting him forth, to his magi he said,  
"Restore me the vision that from me hath fled,  
Tell also its meaning; or surely I'll know  
That liars you are; and your life-blood shall flow."

Though failure their honor and lives would involve,  
Not one of the magi the problem could solve.  
But Daniel, a captive, young, beautiful, good,  
Before the impetuous autocrat stood.

"O king," said the captive, "though falter the wise,  
There's a God in the Heaven who secrets describes."

He afterwards told him of all he had seen—  
That wonderful image—intended to mean  
That four mighty kingdoms successive should bear  
Unlimited rule: that the head, rich and fair,  
Was Babylon, Nebuchadnezzar's own realm,  
The first of these kingdoms the earth to overwhelm.

As iron can batter gold, silver, and brass,  
The fourth should these three other kingdoms surpass,  
Subduing and breaking, till, as by the clay  
The iron is weakened, its strength shall decay.  
Divided, the empire its life shall prolong,  
Being partially broken and partially strong,  
Till God in the Heaven his right shall assume,  
That empires may crumble and kings meet their doom.  
His kingdom to foemen shall never be given;  
And whence now come curses shall praise rise to Heaven.

San Rafael, Cal.

## The Great Uncertainty.

THE careful reader of the current *standard* authorities for the observance of the Sunday as of divine appointment, cannot fail of surprise at the doubt and unsatisfaction these writers feel at the result of their own efforts to find the desired sanction of the Scriptures for Sunday keeping. It seems that the most thorough investigations have always led to the least satisfactory results. Let us examine some of these accepted standards.

Dr. Paley, a celebrated English divine who lived in the latter part of the last century, in his "Principles of Moral and Political Philosophy," published in London in 1785, after an exhaustive attempt to find New Testament authority for the change of the day, concludes that "there was probability that the practice had originated from some precept of Christ or his apostles, *though none such be now extant*" (italics our own). The probability of some precept of Christ or his apostles, which the inspired writers of the New Testament did not think worth while to take note of, surely is not very formidable proof. Why he rests on this slender foundation, he informs us, by admitting that "he was not able to produce direct and positive proof that it was the practice of the Christian Church to observe the Sunday in the time of the apostles." Then he throws up the defense of an inference from an inference as the best he could do, as follows: "There is evidence that would fully justify the inference, that the practice was familiar and established, which would justify the further inference, that the practice had originated from some precept of Christ or his apostles, *though none such be now extant*."

Take a single example of the learned Doctor's method of making up his inferences as the bases of his probabilities. Upon 1 Cor. 16:2, he comments as follows: "This text affords a *probable proof* that the day was distinguished by some religious application or other." Upon the texts in John 20, usually quoted to prove apostolic practice for Sunday keeping, he makes this dubious comment: "This first meeting, for anything that appears in the account, might, as to the day, have been accidental." Upon the second meeting, after eight days, he comments, "which second meeting upon

the first day of the week following, *looks like* an appointment and design to meet on that particular day." No one of logical mind is ever satisfied with what only *looks like proof*. Dr. Cox, in "Literature of the Sabbath Question," Vol. ii, p. 263, justly remarks, "It would be absurd to believe that Dr. Paley himself believed he had actually proven that these two meetings were designedly held on that particular day."

This vigorous author (Dr. Cox), in further strictures on "Paley's Defense of Sunday," says: "Paley was probably of opinion, that unless the masses of people were taught that this practice was not only *useful* but of divine appointment, it would be generally neglected," to which he replies, "On the contrary, I think the Sunday would be more generally and more religiously observed, were the observance of it placed on the secure ground of utility, rather than on the *debatable* ground of Scripture authority." He goes on to express the decided opinion that "great advantage" would accrue to Sunday observance, to consider it "an institution of human origin." Among the advantages he claims would be the giving of the "clergy and those *not the least intelligent of them*, free scope to advocate from their pulpits the religious observance of the day," adding "as it is, many of the clergy," not least intelligent and eloquent are silent upon this subject in their public discourses, because, being opposed in opinion to the puritanical doctrine of a Sunday-Sabbath, they prefer saying nothing to saying what they would wish to say, "lest it should create a spirit of dissension and controversy." This is indeed a candid and pregnant confession of the weakness of the Sunday claim as felt by its "most intelligent and eloquent advocates."

That Dr. Paley was conscious of his failure to prove the Sunday doctrine to be true, is most evident from the language of doubt and uncertainty with which he draws all his conclusions. Of this uncertainty of Dr. Paley, Dr. Cox, Vol. ii, p. 267, remarks: "Even in his *conclusion* itself, we see the same manifestation of imperfect conviction which marks the whole argument, an avowal of his consciousness of the insufficiency of his premises." It is refreshing to come upon such candor among the *master minds* of the Sunday advocacy. Such minds have looked far enough into the claim for Sunday-keeping to see and feel its inadequacy and emptiness.

Our own Dr. Wayland is just as much undecided on this question of authority for Sunday. See "Moral Science," p. 185. He says, "It seems reasonable to conclude that they (the apostles) intended to teach, that the first day was that which we are, as Christians, to observe." How much strength of moral obligation there is in this "intended" apostolic teaching is seen in the same paragraph. Their example is sufficient to "teach us that the keeping of this day is acceptable to God; and we are, on this ground, *at liberty to keep it* (italics his own) as the Sabbath." "If, however, any other person be dissatisfied with these reasons, and feels under obligations to observe the seventh day, I see no precept in the word of God to forbid it." He goes on to say he thinks "both days allowable, and acceptable to God," and that the preference for Sunday, amounting to an "obligation," is based on the greater convenience of observance, a day in which "I can enjoy more perfect leisure, and suffer less interruption," etc. Nothing but a very weak case could involve so strong a mind in such a maze of uncertainty and accommodating indecision!

If now we study the *standard encyclopedia* treatment of this question, we shall find the same uncertainty and consciousness of lack of Bible authority for Sunday-keeping. See Kitto, article "Lord's-day." "The evidence for the actual institution, so far as the New Testament is concerned, is, in fact, *very scanty*. We cannot say that the evidence for any particular observance of the day (Sunday) amounts to much. We find no mention of any commemoration of the resurrection in the apostolic records," and "the earliest or apostolic fathers make no mention whatever of such an institution unless we except one passage, which is at most a *mere allusion*. It does not appear, at any period of the ancient church, to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these writers in any instance pretend to allege any *divine command*, or even *apostolic practice* in support of it."

Now, see "Smith's Dictionary of the Bible," article "Lord's-day." "Scripture says *very little*

about it." After examining all the passages supposed to have reference to the first day of the week, the writer says: "Taken all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to religious purposes was a matter of apostolic institution, or even of apostolic practice." "It was never confounded with the Sabbath, but carefully distinguished from it, so that work does not appear to have been interdicted, nor rest enjoined. Four years before the Council of Nice, it was recognized by Constantine as the 'venerable day of the sun.'"

The historians of the Sunday substantially agree with these statements of the want of an apostolic authority for Sunday observance.

Dr. Hesse: "It was never confounded with the Sabbath, but carefully distinguished from it."

Dr. Cox, before quoted, in "History Sabbath Literature," says of all the reasons anciently given for Sunday observance, that they were "fanciful in most cases, and ridiculous in some." After enumerating those reasons, he concludes, "From which the inevitable inference is, that they neither found in Scripture any commandment appointing the Lord's day to be honored or observed, nor knew from any tradition any such commandment by Jesus or his disciples."

Dr. Neander, "History of Christian Church," etc., first three centuries: "The festival of Sunday was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them and from the early Apostolic Church to transfer the laws of the Sabbath to Sunday."

Sir Wm. Domville says, after a most exhaustive treatment of the early history of Sunday observance, "Centuries of the Christian era passed before the Sunday was observed by the Christian Church as a Sabbath." With this statement Dr. Kitto and others fully agree.

When the standard authorities thus signally break down and despair of finding any divine authority for Sunday-keeping, there remains the alternative, to (1) Give up the claim, and go sabbathless. (2) Enforce the claim by human authority. (3) Accept God's holy Sabbath-day, and follow the example of Christ and his apostles, and the Christian Church for five centuries of the Christian era; follow the example of the dear disciples of the crucified Christ, who, after preparing the materials for love's last office, "rested the Sabbath-day according to the commandment," before going to perform the office.—Dr. D. E. Maxson, in *Sabbath Recorder*.

## Church Progress.

At the recent Baptist anniversaries in New York, Mr. B. F. Jacobs, of Chicago, as reported in the *Examiner*, said that "it seemed to him that nothing ought to interrupt the discussion of the Bible work by the Baptists in America, unless it might be an intermission for a little time to put a few of them into circulation." As an illustration of the necessity for Bible circulation, the *Examiner* gives the following:—

In Illinois, in one county, seven townships were found without a church or Sunday-school. In Chicago there were thousands unreached by Christian influences. In New York State 800,000 children are in no Sunday-school. So even in our most favored places there is work enough to be done. Denominational statistics were given to show how slowly was the work of salvation progressing among all the churches of the land. The Methodists last year reported an average to a church over the whole country of nine probationers, the Baptists of three members, the Presbyterians of but  $\frac{1}{4}$  of one member. He told the effective story of the General's servant Tom, who wanted to go home to cheer up the old folks a little, and said he'd be certain to say nothing disrespectful of the army; he should only tell the old folks that from the lay of the land and all the surroundings, he should judge the army was advancing backward, and the enemy was retreating on us. It sometimes looked as if the Christian army was advancing in something of this way.

LORD Justice Knight Bruce, at the conclusion of the argument of a case containing a long statement of facts, summed them up in ten lines, and concluded thus: "This is the whole case, as it appears to me, spread as it has been, and as lawyers do spread it, and as lawyers sometimes cannot help spreading it, over a multitude of sheets of paper."

## The Sabbath-School.

### Jesus and the Pharisees.

HOPING to entrap him in his words, the chief priests and rulers sent the most malicious enemies of Jesus to him, who pretended to be interested in his teachings and desiring to be profited by his divine wisdom. They expected Jesus would be deceived by their pious pretensions, thrown off his guard and led to speak that which they could take advantage of to condemn him. They were mortified and angry that they had been compelled to endure the penetrating address of Jesus, laying bare their true condition and condemning their wickedness, yet were utterly unable to refute his words.

They arranged privately with the Herodians to accompany them and hear the words of Jesus, that they might be witnesses against him when he should be arraigned on trial for his life. The Pharisees had ever fretted and chafed under the exaction of taxes or tribute by the Romans. They took the position that it was contrary to the law of God. They now laid a snare by which they thought Jesus would surely become entangled and offend either the Jewish laws or the Roman authority. The spies came to him in a most courteous manner and expressed great confidence in his teachings. After plying him with flattery as to his straightforward course, irrespective of the favor or frowns of men, they, with an assumed candor, asked as if for information, "Is it lawful to give tribute unto Cæsar, or not?"

But their wicked device was plain to the Saviour, and turning upon them he answered them, "Why tempt ye me, ye hypocrites? Show me the tribute money." Thrown off their guard by the unexpected manner in which Jesus met their advances, and which plainly showed that he was not deceived for a moment by their specious flattery, his questioners immediately brought him a coin bearing the image and superscription of the Roman ruler. "And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

The wily spies felt themselves baffled and defeated. The summary way in which their question had been settled left nothing farther for them to say. Their plans were all disarranged. They had expected Jesus to answer their question directly in one way or the other. If he should say, It is unlawful to give tribute unto Cæsar, there were those present whose task it was to immediately bear the report to the Roman authorities, and have Jesus arrested at once, as one who was creating rebellion among the Jews. This they hoped would insure his condemnation. But in case he should say, It is lawful to give tribute unto Cæsar, they designed to call the attention of the Jewish people to his decision, and accuse him as one opposed to the divine law.

Jesus read their motives, and, holding in his hand the Roman coin, upon which was stamped the name and image of Cæsar, declared that, as they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as it did not conflict with their duty to God. But that they should at all times render obedience to God, answering his claims, yet peaceably subject to the laws of the land. His interrogators, unprepared for this response of Jesus, "marveled and left him, and went their way." Although the wrath of the priests and rulers knew no bounds, and they longed to seize Jesus and slay him with their own hands to avenge themselves for the mortification he had caused them, yet they dared not attack him before the crowd. With a masterly effort they maintained a fair exterior while they went about laying plans to destroy him.

The Saviour knew just what answer would meet the exigencies of the case. He gave no advantage to either the Roman or Jewish power. His answer to the intriguing Jews, "Render unto God the things which are God's," was a severe rebuke to them. Had they answered the claims of God and faithfully fulfilled their obligations to him, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God.—*Mrs. E. G. White.*

### Did Christ Teach that the Dead are Alive?

YES, says the immaterialist, for he taught that God, who declares himself to be the God of Abraham, Isaac, and Jacob, is not the God of the dead, but of the living; therefore, Abraham, Isaac and Jacob, are living; but they are living as immaterial, disembodied, immortal spirits; for their bodies are in the grave.

The occasion on which these words were spoken is described in Matt. 22:23-32. To understand the words of Christ, we must understand fully the point at issue, and what his words were designed to prove; and to do this, we must look carefully at the narrative:—

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in Heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

What, then, was the point at issue between Christ and the Sadducees? See verse 23: "The same day, came to him the Sadducees, which say there is no resurrection, and asked him," etc. The Sadducees professed to believe the writings of Moses, but denied the resurrection. Christ also believed the writings of Moses, but taught the resurrection. Here, then, was a fair issue between them. They hear him teaching the resurrection; and to object their faith to his, they refer to the law of Moses concerning marriage, and then state a familiar fact; viz., that seven brothers, one after another, all had one woman, and all died. Now arises a problem very difficult to their minds, no doubt. How will this matter be arranged in the resurrection which you teach? Whose wife shall she be in the resurrection? Let it be noticed that the controversy between Christ and the Sadducees had no respect whatever to an intermediate state, nor does their query or Christ's answer have any reference to such a state. They do not inquire whose wife she is now, or which of the men's immortal souls claims her immortal soul in the spirit world; but, Whose wife shall she be in the resurrection (a future event)? Christ tells them that they err, not knowing the Scriptures, nor the power of God. And then, to defend himself and condemn them out of their own mouth, he proceeds to prove—what? a conscious intermediate state? No; but the resurrection, from the writings of Moses. "But as touching the resurrection from the dead," says he [as touching the dead that they rise, says Mark; and that the dead are raised, says Luke], "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."

Let us now show that this quotation did prove the resurrection, and our argument on this passage is closed. That Moses, by this language, did teach the resurrection of the dead, we think is easily evident. Thus, Abraham, Isaac, and Jacob, were dead; but God is not the God of the dead (or those who are irrecoverably and eternally dead, as the Sadducees believed them to be), but he is the God of Abraham, Isaac, and Jacob. What, therefore, shall we logically and scripturally conclude from this fact? Why, simply that they shall live again, or have a resurrection from the dead. In this view of the subject, Christ reasoned well, proved the point he aimed to prove, confounded the Sadducees, and gained the applause of the Pharisees, who believed in the resurrection.

But grant for a moment that the language means what is popularly claimed for it, and what becomes of Christ's reputation as a reasoner, and a teacher of wisdom sent from God? He set out to prove the resurrection; but when he closes his argument, lo, wonderful to tell! he has proved that all men are alive, and, therefore, there is no need of a resurrection! He neither meets the query of the Sadducees, nor defends himself, but quite the reverse. Believe that our Lord would reason thus, ye who can!

If any should admit that a resurrection is proved by the language, but claim from it that such resurrection takes place at death, a theory not uncommon at the present time, we reply that they thereby abandon the conscious-state theory, and affirm the existence of those who have died, on another ground, viz., a resurrection. But, further, this is equally foreign from what Christ set out to prove; for he had reference to an event which was then future to the seven brethren and the woman that died. They asked him, saying, "In the resurrection, therefore, when they shall rise, whose wife shall she be of them," &c. And Jesus answered and said, "When they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels in Heaven." Mark 12:23-25. Again, in Luke's account, Jesus says, "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage." Luke 20:35. Thus we see that a future event is everywhere referred to, and if he in reality proved that an event had already taken place, which he designed to show would take place in the future, it speaks no better for his reasoning or his wisdom than the former supposition.

Why God calls himself the God of Abraham, Isaac, and Jacob, though they are yet dead, we learn from Heb. 11:16. It is not because they are now alive, but because in God's purpose who speaks of things that are not, as though they were, they are to live, and "he hath prepared for them a city." "Wherefore, God is not ashamed to be called their God; for he hath prepared for them a city," into possession of which they will of course come in the future.

In view of these facts, our friends should be careful lest they expose themselves to the rebuke Christ gave to the Sadducees: "Ye do err, not knowing the Scriptures;" for this instance, like all others, when properly understood, so far from sustaining their position, becomes an irrefragable evidence of the resurrection of the dead, and a future life, but affirms nothing whatever for consciousness in death.—*U. S., in Man's Nature and Destiny.*

### Daniel Webster's Advice.

OTHER people may find the advice of Daniel Webster to his grandson of value to themselves. He wrote it about four years before his death:—

"Two or three things I wish now to impress on your mind. First, you cannot learn without your own efforts. All the teachers in the world can never make a scholar of you if you do not apply yourself with all your might. In the second place, be of good character and good behavior—a boy of strict truth, and honor, and conscience, in all things. Have but one rule, and let that be always to act right and fear nothing—but wrongdoing. Finally, 'Remember your Creator in the days of your youth.' You are old enough to know that God has made you and given you a mind and faculties, and will surely call you to account. Honor and obey your parents, love your sister and brother, be gentle and kind to all, avoid peevishness and fretfulness, be patient, and under restraint. Look forward constantly to your approaching manhood, and put off, every day, more and more, all that is frivolous and childish."

For an explanation of the parable of the marriage supper, see the article entitled "The Three Messages," by "J. N. A.," on p. 295 of this number of the SIGNS.

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## The Signs of the Times.

"Can ye not discern the signs of the times?"

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J. N. ANDREWS, }  
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OAKLAND, CAL., FIFTH-DAY, JUNE 29, 1882.

### Its Own Best Evidence.

WHEN a skeptic expressed a wish to examine the evidences of the inspiration of the Bible, and asked what book on that subject he should read, his friend promptly advised him to read the Bible. He thought he was not understood; and as the Bible was the subject to be investigated, he again asked what work on the inspiration or credibility of the Bible he should read. And again he was told to read the Bible. The reason given for this advice is, that they who oppose the Bible seldom know much about the Bible. The advice was taken, and the skeptic—an able lawyer—was converted to the faith of the Holy Scriptures before he got past the twentieth chapter of Exodus. Indeed, this chapter was the turning-point; the completeness of the moral law carried conviction to his heart, thus proving the words of the psalmist, "The law of the Lord is perfect, converting the soul."

The method pursued with this skeptic we heartily indorse. No book of "evidences" has evidences equal to those which the Bible itself contains. The following is from the account of a Protestant laborer in Paris:—

I go as often as possible to the clubs where, besides grotesque insanities, odious blasphemies are uttered. I succeed sometimes in getting the floor. I am not permitted to speak long; and what I say, I can utter only amidst a horrible din. But I thus come in contact with simple and misguided souls, and am able to do them good. I found myself in one of these meetings, by the side of an honest workman who wore the insignia of Free Thought—L. P.—*Libio Pense*—and who asked me whether I also was a Free Thinker.

"No," I answered him, "I am a Protestant pastor." Oh, a Protestant pastor, he rejoined, quite astonished. "I like the Protestants; but I don't like their book, the Bible."

"Have you read it?"

"No, but I know that it is an immoral book."

"If it was immoral, you would have read it."

"Ho! how do you know that?"

"Because I know the human heart. I am sure you have read all the realistic novels of the day."

"Why, yes."

"Very well! take this Bible, I offer it to you gratuitously. Read some pages of it. I will meet you here again to-morrow night, and you will let me know what conclusion you have come to."

The next day my friend was there. "We must never judge of things which we don't know," said he to me. "This book is good. I want them to read it at my house." I asked permission to go and see him at his house, where I found his wife also very happy to possess "so good a book." I exhorted them not merely to declare that the book was good, but to realize its contents and power in their lives, in order to exhibit its excellence to those who surrounded them. All this house now serves the Lord, and has already become the light of two neighboring families which also belonged to the society of Free-Thought, which they have hastily abandoned.

We have known infidels—reading, intelligent infidels,—who had stood for years against the arguments and evidences of able authorities, yield up all their infidelity on hearing a few discourses on the fulfillment of the prophecies of Daniel and the Revelation. The best antidote for infidelity that we have ever known is the preaching of the "present truth;" and this because it is the present truth, and opens the Bible more clearly to the understanding than does any other system of "divinity."

In this position we are sustained by the words of our Saviour himself. In a parable in Luke 16, a request is made to "father Abraham" to send Lazarus from the dead to convince certain ones of their errors, and to lead them to avoid the consequences thereof. Abraham is made to reply: "They have Moses and the prophets; let them hear them." But another kind of evidence was still insisted on. "Nay, father Abraham; but if one went unto them from the dead, they will repent." Then comes the important answer: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." This is no hyperbole—no strong expression to point a moral—but a plain statement of a plain fact. In proof of this we notice two facts:—

1. Lazarus, the brother of Mary and Martha, was

raised from the dead. Did this convince the enemies of Jesus of his Messiahship? Did they then yield to his claims as being sent from God? Not at all. It was not a question of *proof* with them; it was a question of *the will*. Their intellect *could not* yield, because their hearts *would not* yield. Instead of acknowledging their error, they sought to destroy the evidence which stood against them. "But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus." John 12:10, 11. Jesus had told them that they would believe him if they had had faith in the writings of Moses. John 5:46, 47. And Paul said they had condemned Christ because they knew not the voices of the prophets. Acts 13:27. The words of Christ proved to be literally and strictly true; if they would not hear Moses and the prophets, no kind of evidence would move them; they would not believe even though one rose from the dead.

2. We notice in all the New Testament that "the Scriptures," words of Moses and the prophets, are the last and sole resort of all the writers and speakers. "It is written," was the end of all controversy. If any rejected the teachings of the Scriptures, no effort was made to convince them by other means. They evidently had the same estimate of the power and sufficiency of the sacred writings that the Saviour presented in Luke 16. The Scriptures were recognized as the word of the Lord. To reject the Scriptures is to reject the word of the living God; and if they will not believe him, to whom will they listen? How shall the heart be reached if it turns away from the words of the Holy Spirit?

In addition to the above we may cite the case of our Saviour in meeting the Sadducees when they reasoned against the resurrection. His answer was: "Ye do err, not knowing the Scriptures, nor the power of God." He appealed neither to philosophy nor science; nor did he reason to make it appear possible or plausible to their understanding of things. These have nothing to do with the question. It rests altogether on the divine veracity and the divine power. *The Scriptures*—the word of God—say the dead will rise from the dust of the earth where they are sleeping; and *the power of God* is sufficient to fulfill his word. If any doubt either the Scriptures or the power of God, then they may doubt the resurrection; but not otherwise. They who believe the Scriptures, they who trust the power of God, who created man of the dust of the earth, must believe that he will restore him though he is returned to the earth; they must believe that "thy dead men shall live;" that they will be redeemed from the power of the grave.

Who realizes the value of that precious, heavenly gift, the Bible? "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6.

It may be further noticed that all these testimonies to the value of the Scriptures, are so many indorsements of the Old Testament in this dispensation. They who reject the Old Testament, as many blindly do, must reject all the testimonies of Christ and his apostles in favor of "the Scriptures," for they referred always and only to the Old Testament when they spoke of the Scriptures. The New Testament without the Old is but a partial revelation of God's work to man. The New rests upon the Old as its strong support—its infallible witness. "Every word of God is pure; he is a shield unto them that put their trust in him." Prov. 30:5.

### Meaning of Baptism.

THE *Advance* takes the *Independent* to task for conceding so much to the Baptists in its article on the American Bible Society, which was published in the SIGNS OF THE TIMES some weeks since. In its remarks the *Advance* says:—

"The Greeks, having no such thing as Christian Baptism, had no word to signify that. Our Lord and his apostles, therefore, (because the ordinance was, doubtless, in that warm latitude, generally administered by immersion) adopting a word that carried the raw, crude idea of plunging into water, put into it altogether a new signification."

That our Lord and his apostles put a new meaning into the word "baptism" we have often heard asserted, but never yet have seen any proof offered to sustain the assertion. If it exists we would like to have it produced. That the Greeks had a word signifying "Christian baptism" no reasonable person would affirm; and he who denies it takes upon himself an unnecessary task.

Is there now, or was there ever, in the world a language which has a single word signifying "Christian baptism"? But we can inform the *Advance* what the Greeks certainly had. They had a word which signified *immersion*, and they had another word which signified *sprinkling*. And the meanings of these words were so well defined, they were so distinct in their significations, that they could not be used indiscriminately; one could not possibly be used where the other was intended. They differed so widely that to use one excluded the other. And "our Lord and his apostles," in their frequent mentions of baptism, always used the first—never the other. Has this any bearing on the question, What is baptism?

The word "Christian" is altogether an addition to the word "baptism," in the phrase "Christian baptism." It gives direction to the word, and indicates that *the* baptism referred to is that enjoined by Christ in the gospel. But alone, the word baptism indicates no such thing. We have read of "the baptism of John," of "Christian baptism," and of Jewish or "proselyte baptism." Will some one inform us to which of these the word "baptism," simple or disconnected, refers? We say it specifies neither. It must have an adjunct to give it direction to make it specify either. The specifying power, then, is altogether in the adjunct, and not at all in the word baptism.

This being so, for we safely challenge a denial of it, we further ask. In the three phrases mentioned above, is there any difference of action indicated by the word baptism? That is, does the expression, "proselyte baptism," indicate one method of action, the "baptism of John," another form of action, and "Christian baptism" still another form of action? We do not ask whether our Lord and his apostles, when they commanded baptism, referred to it purely as a Christian or gospel ordinance, to be administered in the name of the Father, Son, and Holy Spirit. We know they did. But we challenge the proof that they gave a new meaning to the word *baptize*, so that it thenceforth signified a form of action *in* the ordinance which it did not signify *out* of the ordinance.

Granting that the ordinance was entirely new, that fact does not indicate that new significations were given to the terms in which the duty is set forth. Let us illustrate by another ordinance. The Lord instituted a supper, and told them to eat of the bread and drink of the cup because they represented his body and his blood. In this ordinance an entirely new direction is given to the idea of eating the bread and drinking the cup. Now question: Inasmuch as the Greeks had no word to signify *the Lord's supper*, the idea of such an institution never having entered their minds, is it not reasonable to suppose that the words *eat* and *drink*, in this ordinance, indicate *actions* entirely distinct and different from the ordinary actions of eating and drinking? In this supper they did not eat and drink in a worldly or secular sense, but in an ecclesiastical or Christian sense; and, *of course*, according to Pseudo-Baptist logic, they "put into these words altogether new significations!" What these new significations of eat and drink are it may be as difficult to tell, as to tell what is that new signification of the word which always and only meant immerse.

It always *had* meant immerse, and immerse only; and it is very clear that it continued to have that meaning after it was adopted into the gospel to define a Christian rite. 1. There is no intimation in the Scriptures that the meaning of the word *baptizein* was changed in the least particular by its being used by our Lord and his apostles. If there were a change made by them, who shall determine what that change is, inasmuch as they said nothing about it? 2. That it continued to bear its ordinary meaning of immerse is evident from the usage and practice of the early church, in which baptism was uniformly administered by immersion. It was only when the gospel was corrupted or perverted by human innovations, that a change or substitution in the ordinance was brought in; and reasons were given for the change which are by no means justified by the Scriptures.

3. That *baptizo* continued to bear its one only signification of *immerse* is shown both by Scripture *examples* and Scripture *symbols* or *illustrations*. It is recorded of the act of baptizing that "they both went down into the water," which never is and never was done when *sprinkling only* is or was practiced. We say "sprinkling only," for it is a fact that sprinkling was not at first substituted for baptism or immersion, but connected with it; afterward, for reasons altogether outside of the Scriptures, it supplanted immersion. Again, bap-

tism is presented as a symbol of the burial and resurrection of Christ, Rom. 6:1-5; Col. 2:12, and 3:1; wherein it is said they were "buried with Christ," and "risen with Christ." Customs may change as the humor or fancy of men may dictate; but the Scriptures do not change—the word of the Lord is "yea, and amen." That idea which these words carried to the Romans and to the Colossians, they carry to us; and that is the idea of a burial, an *immersion*, as the word signified then, and signifies still.

The *Advance* does injustice to the facts of Scripture, of history, and of philology, when it intimates that the early church immersed because it was "in that warm latitude." Do the Presbyterians of our Southern States immerse because they are in a warm latitude? They are in a warm latitude, but they do not immerse. Why not? Because their practice conforms to the significations which they attach to the terms used. They place another meaning upon the word *baptizo*, and in their practice they conform to that meaning. And so it was with the early church. They knew the word only in its meaning of *immerse*, and in their practice they conformed to the known meaning of the word. They who affirm that the word had another meaning *at that time* are bound to give the proof. When will they produce it? They ought to do this or cease to reiterate the affirmation.

#### Camp-Meeting in Oregon.

At the close of the Upper Columbia Camp-meeting we felt too much worn to endure a ride of all night, and stopped over at Walla Walla, where we wrote for the SIGNS, and preached on Sabbath and Sunday. Monday night we resumed our journey, but found it harder than if we had gone earlier, as the Columbia had risen so fast that the road was impassable, and we had to change to a river boat in the night. The night was so broken up that no rest was to be obtained. At this stage of water the Dalles are a grand sight, the river rising far above the rocks which ordinarily conceal it, and in some places dashing in continuous waves, looking more like the ocean in a storm than a river in a quiet valley.

It looks like a strange work of engineering that, on a sloping river bank, the railroad lies for long distances below high-water mark.

Going from Portland to Salem our train jumped the track. A car load of Chinese was in a dangerous position, but nobody was injured. Had we been going at high speed the consequences must have been disastrous.

We arrived on the camp ground about noon the 14th, the day appointed for the meeting to commence. But things were far from being ready for a commencement, Elders Boyd and Raymond were hard at work. We also went to work; but the number of workers was either too small, or they commenced too late, for at night the work of preparation was about twenty-four hours behind what we earnestly desired. The people were tardy in coming together, which hindered our business some, and caused fears to arise for the success of the meeting.

We found on the ground Elders A. Snashall and E. W. Barnes. Eld. Snashall was educated for the ministry among the Presbyterians, and has been connected with the First-day Adventists about two years. He commenced keeping the Sabbath about the beginning of this year, and has been preaching it to some extent. He has credentials from the Conference, and will engage in the work this season.

Elder Barnes has been in the ministry twelve years with the "Christians" or Disciples. He has been a successful and highly-respected laborer, and has been studying on the law and Sabbath for some time. His mind was first directed to it by means of missionary work done by the Woodland (Cal.) church. We were more particularly interested in his case as he came on to the ground with his own tent, with his family, as an inquirer, not being settled on the points of our faith, except the Sabbath, on which he was firmly established. We were as deeply impressed with his cautious prudence as with his earnest desire to know and obey the truth. Our opportunities with him were far more limited than we desired. He took his stand firmly with us, and with his wife united with the Salem church.

Our meeting was so late that we greatly feared that no effectual move could be made on the Sabbath for the spiritual benefit of the people. Yet there seemed to be a good feeling in the meetings in both the forenoon and afternoon. On making a call quite a number came forward. Some cases were of deep interest. Bro. King, brother-in-law to Elder Boyd, and recently from Ne-

braska, here made his first move in the Christian life. He was baptized; also a brother and sister from Beaverton who had kept the Sabbath for some time, but were never connected with any church. One brother whom we saw in Iowa twenty-one years ago, who had been separated from us for a long time, united with us here. Others who had been partially convinced on our faith came fully out and identified themselves with us as Seventh-day Adventists. It proved to be a time of unusual interest.

The Appeal written by Sister White to be read at the camp-meetings was received on the ground the last afternoon of the meeting. All the business had to be finished up that afternoon, which made it a busy time. We read the Appeal while a rain was pouring upon the tent. The circumstances were every way unfavorable, but it was the last opportunity; the impression made by the reading was as good as could be expected under the circumstances.

For several reasons we were not able to present nearly as much of the truths of our faith as is usually done at our camp-meetings. But most of those on the ground were believers, except on Sunday, when some four or five hundred came in, and close attention was given to the preaching. The subjects presented that day were the Second Advent near, and the Sabbath. Quite a number were present as inquirers, and we expect that farther fruit of the meeting will yet appear.

The meeting was in a grove, about two and a half miles from Salem, where they held a camp-meeting once before. It was a retired place; better suited for a work for our people than to work for those outside. Beside the large tent there were twenty-four tents pitched. Everything was neat and orderly, and a good impression was made on all who attended. Poor water was the only inconvenience—a serious one to any camp-meeting. No fear of this need be entertained for the future, as we think this mistake will never be repeated.

The business was transacted in a harmonious manner, and an excellent spirit prevailed throughout. The result of the election of officers was satisfactory. We were especially pleased to see that Bro. Boyd is finding the hearts of the people, who have the utmost confidence in his tact and ability to manage the affairs of the Conference and of the Tract and Missionary Society. He is also becoming deeply interested in his new field of labor. We consider the prospect very hopeful for the North Pacific Conference. Seldom have we seen a stronger contrast than was presented in the feelings of the brethren and sisters in this annual gathering and in that of last year. We were strongly invited to attend their next camp-meeting, which, however, we have no idea that we shall do. We heartily second the hope so strongly expressed in the Upper Columbia Conference, that Sister White may be able to visit this northern field at the time of their camp-meetings in 1883.

The Oregon and California Railroad Company kindly reduced fare and ordered all express trains to stop at the ground. All were particularly pleased with the conductors, who were obliging and gentlemanly in their deportment on all occasions.

The field is opening in the Puget Sound country, within the bounds of this Conference. By means of the circulation of our publications quite a number have embraced the faith near the Sound, and Elder Raymond will go there to organize a church, after which he will visit some other places where converts are awaiting the opportunity to unite with the church. Elder Snashall will labor near Oregon City, or near Vancouver, W. T. His mind seems impressed in favor of an opening in the locality first named. After organizing the church in East Portland, Elder Boyd was expecting to pitch the large tent in Stayton, Marion Co., the place of residence of Elder Barnes. Elder B. also holds credentials from the Conference, and will enter the work as fast as circumstances seem to demand or to justify. We shall remember the labors with the tent in Stayton with prayerful solicitude.

We have lost none of our interest in the young people in Oregon. Two hopes are prominent in our mind; One, that a T. and M. Institute will be held in Oregon, where these young people may receive class instruction in the missionary work; but it need not necessarily be confined in its benefits to the young. Another hope is that some of them will find their way to the Healdsburg Academy. And there is no time to lose. The cause demands laborers; and there are many who ought to attend this school, and become qualified to work intelligently, either as preachers or colporteurs and missionaries.

This visit, the last which we expect to make to these northern Conferences, has greatly added to our interest in these fields, and further endeared the people to us. We hope to meet them in joy when the Master comes.

#### The Three Messages.

TIME WHEN THE PROCLAMATIONS OF REVELATION 14 ARE MADE.

(Concluded.)

ANOTHER important argument on this point is found in what our Lord has said relative to the signs of his second advent. The church were to understand when his coming was at hand, by the fulfillment of certain promised tokens. Until these should be seen, they were not authorized to look for the immediate advent of the Lord. But when the signs which our Lord promised began to appear, his church might then know that his coming to judge the quick and dead was at hand. It is an interesting fact that Christ has marked the time in which these signs were to begin to appear. Consequently the messages in question could not be delivered prior to that time. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29. "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken." Mark 13:24, 25. We think there can be no mistake that in these scriptures our Lord refers to the papal tribulation of Daniel the prophet. The signs of his second coming were to commence "in those days," but "after that tribulation." In other words, 1260 prophetic days should not be quite over, but their tribulation should be ended, when the sun should be darkened. The sun was darkened in 1780, and the tribulation of those days was then past, but the days did not expire till 1798. Thus we have the signs of our Lord's immediate advent just opening upon us, as we come down to the time of the end, the period when the vision should be unsealed, and many run to and fro with a word of warning to a perishing world. The parable in Matt. 22:1-14; Luke 14:16-24, furnishes an important testimony on this subject. Matthew gives a particular account of the first part of this parable, but merely states in a word the final calls to the guests. Luke, on the contrary, omits the first part of the parable, but gives its concluding features with peculiar distinctness. We think the identity of the parable in Matt. 22, and Luke 14, will be seen by every one who will compare those scriptures together. It is evident that Matthew, by the calls to dinner, represents the calls which were made to the Jews at the first advent. It is to be observed that the general work of inviting the guests had preceded these calls. For these are a special announcement to those that *had been bidden*, that the dinner is ready. These we understand to refer to the work of John the Baptist and others at the time of the first advent. And we understand that the destruction of the city and people in the parable refers to the destruction of Jerusalem and the rejection of the Jews.

The call to the dinner, proving of no effect, the king turns to another people. We understand this as we do the text in which our Lord tells the Jews that the kingdom should be taken from them and given to a nation bringing forth the fruits thereof. Matt. 21:43. This part of the parable Matthew has given in a word, that the servants in obedience to the command of their Lord were enabled to furnish the wedding with guests. But Luke has taken up this portion with minute accuracy. The dinner indeed was past, and the people to whom it was offered were unworthy of sharing it as guests; but the purpose of the king was not to be made void. At supper time, says Luke, a message was sent forth to announce to those that had been bidden that supper was ready. We understand that this call to the supper is made to the Gentiles, and that it is in immediate connection with the second advent. For we think that none will deny that the supper of Luke 14:16, and that of Rev. 19:9, is the same. Thus we see that there was to the Jews the general work of bidding the guests, and the special call at dinner time; and that to the Gentiles there is the general work of the gospel in bidding, and then at supper time the special call to the marriage supper.

These three calls to the marriage supper, Luke 14:16

-24, we understand to be the same as the three messages of Rev. 14:6-12. The first call to the supper is "at supper time," and the first angel announces that "the hour of his Judgment is come." None will dispute the fact that the Judgment and the marriage supper are in immediate connection with each other. Rev. 19, 20. The three calls are not the general work of the gospel in bidding; they are made at supper time, that is, at the close of the day. And the three proclamations in Rev. 14, in like manner, are not the general work of the gospel, but special warnings addressed to the world as the great work of our High Priest is closing up.

The book of Nahum furnishes a very striking testimony on the subject. The chariots are to seem like torches, and to run like the lightnings, in the day of God's preparation. Chap. 2. We may learn the event for which this day of preparation is appointed, by reading the first chapter of this prophet. That the sublime scenes of the second advent and the day of God are there portrayed, we think few will be disposed to deny. The day of God's preparation is therefore for this very event. Now it is evident that the hour of God's Judgment cannot precede the day of his preparation for the Judgment. Hence the day of God's preparation is the time for the warning respecting the Judgment, and the associated proclamations to the inhabitants of the earth. And how strikingly have we seen the sign which marks the day of God's preparation fulfilled before our eyes! Since the time of the end commenced, in which the prophecies relative to the Judgment were to be unsealed, and many were to run to and fro, and knowledge to be increased, chariots running like the lightnings have made their appearance in every part of the civilized world. We think this is a demonstration that we are now in the day of God's preparation, and that consequently this is the period of time in which the three proclamations of Rev. 14, are to be made. For the day of God's preparation for the second advent must be the time for the world to be warned respecting that event.

If we read the message of the second angel with care, and the more full reference to the subject in Rev. 18, we may also gather some important ideas relative to the chronology of these messages. The people of God are called out of Babylon, that the plagues which God is about to inflict upon her may not fall upon them also. These plagues are enumerated as death, mourning, and famine, and utter destruction by fire. And it is said that these shall come upon her in one day. It is evident that these plagues have not yet come upon her. The hour of Babylon's judgment, when the kings shall mourn over her for fear of her torment, is yet future. The warning, therefore, respecting Babylon must of necessity relate to that generation that shall live when her plagues shall come upon her. The warning respecting the flood, or the destruction of Sodom, belonged to that time which should witness those events. And the warning respecting the judgments on Babylon must relate to that generation that shall be alive when these judgments shall be inflicted.

The third angel presents a fearful warning against the worship of the beast and his image, and the reception of his mark. It must be evident to every person that this warning must relate to the time when men shall be required to worship the image on pain of death. That this work of the two-horned beast, as recorded in chap. 13, has as yet been accomplished but in part, is certain. See verses 13-15. Hence it is a great error to locate this proclamation in any past age.

Such are the reasons, in brief, which establish the fact that these proclamations are addressed to the last generation of men. These messages are addressed to men in a state of probation. But it is contrary to the economy of grace that angels should visibly engage in the preaching of the gospel. These angels must therefore symbolize a body of men proclaiming the messages in question, or we may understand that literal angels have the oversight of this work, and that it is carried out through the agency of men.

J. N. A.

### Across the Waters.

SINCE the action of the General Conference, last winter, recommending that I should visit the missions east of the Atlantic, I have tried to lay my plans accordingly. The time it seemed necessary to spend at Battle Creek last winter, and the work of arranging for the school at South Lancaster, made it impracticable for me to start earlier than May 7, though this was some weeks later than I at first intended to leave.

Bro. Gardner, from the Pacific Coast, arrived April

14. After a short interview, it was thought best for him to go to New York and secure our passage. This he did on the *Lydian Monarch* of the Monarch Line, which sailed April 29. Finding it inconsistent for me to leave at that time, I came a week later on the *Persian Monarch* of the same line. This company has six steamers which run between New York and London, a boat leaving Dock No. 2, Erie Railroad, Pavonia Ferry, Jersey City, and also Mill Wall Docks, London, once every week, and sometimes twice.

Having never crossed the Atlantic before, I cannot speak of this line in comparison with others. But Bro. Gardner has sailed on many lines, having made trips from the Arctic to the Southern seas, and to nearly all parts of the world. His testimony is that he never found a boat where the captain and all the officers were more kind, or seemed to understand better how to adapt themselves to the passengers in order to make it pleasant for them, than those on the *Lydian Monarch*. The sick passengers were cared for with all the attention that it was possible to render under such circumstances. Bro. G's wife being sick most of the way, they had an excellent opportunity to test the matter. Our present impressions are that there is no better line upon which our friends can embark to or from England than this. The *Grecian Monarch*, a steamer of superior accommodation and great speed is now being fitted, and will soon be added to their present number of passenger boats. So far as we are able to judge, we can recommend this line to all our friends who desire pleasant associations and a safe passage across the ocean. The steamers on this line are all large, new, steel ships, with iron masts, and usually make good time. The ones on which we sailed were four-masted ships, and four hundred feet in length. A part of the steamers on the Monarch Line are now fitted to carry freight rather than passengers. The one on which I sailed was thus fitted, having nearly three hundred fat cattle and seven hundred sheep, besides other merchandise, therefore my accommodations were not so good as Bro. Gardner's. The officers, however, did all they could to make it pleasant. The captain was especially kind. No fault could be found with the attention paid to the passengers.

The *Persian Monarch* was delayed by towing in the steamer *Hanover*. This boat was from the south coast of Brazil, bound to Antwerp, having on board a few passengers and a valuable cargo. Losing its propeller 1,100 miles from Falmouth, England, the nearest point of land, the vessel was for fifty days tossed upon a restless sea. Some captains might have "passed by on the other side," like the Levite mentioned in the gospel. But Captain Dunscombe, like the Samaritan, after going out of his way seven miles, took her to a place of safety. This was done with much difficulty, on account of the roughness of the sea, as the tow-line parted, and the hitching arrangements gave way twice, somewhat damaging the ship.

I left the steamer at Falmouth, and took the cars at 7:15 A. M., reaching Ravenswood about 6 P. M., May 23. Here I met Bro. Gardner. Found all well, and received a cordial welcome from the friends of the mission.

S. N. HASKELL.

Southampton, Eng., May 26, 1882.

### The Wisconsin Camp-Meeting.

THIS meeting was held at Baraboo, from June 8 to 13. The camp was located near the town, the weather was fine, and the attendance good. About sixty tents were pitched upon the ground. Eld. O. A. Olsen and Eld. A. O. Johnson, assisted by Bro. A. B. Øyen, editor of the *Advent Tidende*, held meetings for the benefit of the Scandinavian brethren, while Elders Butler, Olsen, Decker, and myself did the preaching in English.

Dr. J. H. Kellogg gave a scientific lecture Sunday afternoon upon the physical effects of alcohol upon the human body. A large audience was present, and the lecture illustrated by experiments and a set of charts prepared by Dr. Kellogg, was listened to with great attention.

On the Sabbath day, opportunity being given, several manifested a desire to seek the Lord, by coming forward. This work was carried forward again on Monday, when the Spirit of the Lord rested upon the meeting so that many hearts were made tender, confessions of wrongs were made, and a large number separated themselves from the congregation, expressing a desire to commence the life of a Christian, or to receive more of the blessing

of God, and to live more carefully before him. About thirty were baptized.

In the evening three preachers were ordained. An excellent parting meeting followed, and the meeting closed at 11 P. M.

It is very difficult to arouse the people to a sense of the awful danger of these last days. Satan is casting a deadly stupor over the minds of many. But earnest supplication at the throne of grace will bring light and help. Without this we cannot maintain the warfare; with it we can overcome.

C. W. STONE.

## The Missionary.

### North Pacific Conference.

THE sixth annual session of the North Pacific Conference of Seventh-day Adventists was held at the camp-ground near Salem, Oregon. The first meeting was convened June 15th, at 9 A. M.

Eld. J. H. Waggoner was called to act as Chairman. Opened by singing. Prayer by Eld. C. L. Boyd.

The following delegates were present: Salem, O. Dickinson, J. Donaldson; Beaverton, J. D. Fleck, Sister Danks; Coquille City, W. L. Raymond; Damascus, J. T. Chitwood; East Portland, A. Snashall.

Eld. C. L. Boyd and Eld. E. W. Barnes were invited to take part in the deliberations of the Conference. Minutes of the last meeting were read and approved. The following committees were appointed: Nominations—W. L. Raymond, R. D. Benham, J. Donaldson; Credentials and Licenses—R. D. Benham, O. Dickinson, J. Osborn; Resolutions—C. L. Boyd, T. H. Starbuck, A. Snashall; Auditing—E. Squires, R. D. Benham, J. D. Fleck, J. Donaldson, J. T. Chitwood, A. G. Roberts.

After remarks by Eld. Waggoner, the meeting adjourned to the call of the chair.

### SECOND MEETING, JUNE 15, 3 P. M.

Prayer by Eld. Boyd. Minutes of the previous meeting were read. The Treasurer's report was called for and read. The Treasurer was empowered to have published a list of names of all church members, with amount each one has paid, and was requested to send this list to each individual.

The Committee on Nominations reported, recommending the following officers for the ensuing year: For President, C. L. Boyd; Secretary, Edith Donaldson; Treasurer, O. Dickinson; Executive Committee, T. H. Starbuck, R. D. Benham. The officers named were elected, with the exception of Bro. Benham, whose name was withdrawn at his own request. A motion was made to substitute the name of W. L. Raymond as a member of the Executive Committee; after some discussion this motion was laid on the table.

Moved by Eld. Boyd and seconded by Eld. Raymond, that members of the Executive Committee be held responsible for the orders they sign. Carried.

The Committee on Credentials and Licenses reported, recommending that credentials be given to Elders C. L. Boyd, W. L. Raymond, and A. Snashall. These were granted. The Committee was retained. Adjourned to call of chair.

### THIRD MEETING, JUNE 18, 9 A. M.

President Boyd in the chair. Prayer by Eld. J. H. Waggoner. Moved and seconded that the President be empowered to appoint a Camp-meeting Committee. Voted that the motion in regard to Executive Committee be taken from the table. After some discussion, W. L. Raymond was elected as a member of the Executive Committee. Voted that a tent and camp-meeting fund be raised by a committee of one going to each tent and soliciting means. This motion was withdrawn, and a fund of \$138.25 pledged before the meeting closed. Adjourned to call of chair.

### FOURTH MEETING, JUNE 19, 5 P. M.

Prayer by Eld. Boyd. Upon the further report of the Committee on Credentials and Licenses, it was voted to grant credentials to Eld. E. W. Barnes, and colporteur's license to Mrs. C. L. Boyd. Voted that the Coquille City church be received into the Conference. Adjourned.

C. L. BOYD, Pres.

EDITH DONALDSON, Sec.

## Ukiah, California.

OUR meetings continue in this place. Attendance and interest have both gradually increased. Audiences are quite regular, and range from about fifty to a hundred. Held a Bible-class and testimony meeting last Sabbath. A number were present, most of whom took part. Some who could not meet with us were at home keeping the Sabbath. Quite a number have expressed their determination to no longer do homage to the Pope of Rome, but keep, instead, all the commandments of God, not excepting his holy Sabbath. We hope to see a permanent company established here in Ukiah, who shall be living witnesses for God and his truth.

The Baptist minister of the place tried his hand against the "Law of the Lord" last Sunday, in a discourse before his congregation. He ignored the distinction between the Law which God commanded the people, and wrote upon stone—the ten commandments—and the law which his "servant Moses commanded" them. (See 2 Kings 21:8, Ex. 20:1-17; Deut. 4:13, 14; 5:22, etc.) He jumbled everything together, declaring that God's moral law is an inseparable part of "the handwriting of ordinances" and was consequently "nailed to the cross!" and that if we go back to the observance of the Sabbath of the Lord, to be consistent, we should keep "the handwriting of ordinances" also. Seeing, probably, that this argument would be equally against himself should he "go back to the observance of any one of the ten commandments, he acts consistent with his theory, and gives a new code of ten commandments, which does not include one of the original ten! Not even those against murder, adultery, blasphemy, theft, idolatry, etc.

Some of his people thought his position was all right, but the more thoughtful did not like it. We reviewed him before quite a large audience Monday evening, showing the fallacy of his position and the dangerous, not to say damnable, tendency of his doctrine. The Lord gave freedom in replying, and the eyes of the people were opened. We hope they may not shut them again. It has helped to settle some in favor of the truth. Truly, they "can do nothing against the truth, but for the truth." Remember us when you pray.

J. D. RICE,  
E. A. BRIGGS,  
L. A. SCOTT.

June 22, 1882.

## San Francisco.

OUR tent-meeting, still in progress in this city, has some encouraging features. We have from 100 to 150 interested hearers every night. We are now canvassing the Sabbath question, and so far with seemingly good interest.

Since our meeting began four have taken a decided stand to keep the Sabbath. This is not entirely the result of the meeting, but is due partly to missionary labor. We confidently expect others to take their stand with us soon, for some have expressed convictions of duty upon this point.

We had our first Sabbath meeting yesterday at 2:30 p. m. About twenty besides our people were present. We spoke on the Institution of the Sabbath and its Perpetual Obligation. There was some feeling and a good impression was made on all. There was a good attendance last night while we examined the claims of the first day of the week. We hope for several, who seem to be deeply interested, to forsake the institutions of men, and return to the obedience of the commandments of God and the faith of Jesus.

June 25, 1882.

I. D. VAN HORN.

## Salinas, California.

MANY who have been in attendance are called away to engage in harvesting, but still the interest is deepening with those who attend. Some leading citizens have just become interested, and attend every evening. The universal consent is that this people have the truth. Several are deciding to obey. The temperance feature of our work continues to hold the attention of the people. The donations to date reach nearly forty dollars.

G. D. BALLOU,  
A. BRORSEN.

June 20.

THE *Review* contains a cheering account of the Camp-meeting in Allegan, Mich. Received too late for our paper. Fifteen were baptized.

## Report from England.

IN company with Elder Loughborough, we have visited Taunton, Great Grimsby, and London. At Taunton we met Bro. Henry Veysey, a school-teacher, who has embraced the Sabbath, by reading. He lives and holds his school in the castle where Bishop Horne wrote "Horne's Introduction" and held his meetings. The building is supposed to have been erected seven or eight centuries ago. Bro. V. has a wife and six children, all of whom love the truth. They kindly entertained us one day and two nights, and we became very much interested in them during our short stay. We had the pleasure of attending one of his scientific lectures, and also of listening to a few recitations in his school. He now thinks that if the providence of God so indicates, he shall go to America.

June 1st, we arrived at Great Grimsby. Here we met Brother and Sister John, Brother Drew, and Brother Molyneux, also a sister who has recently commenced observing the Sabbath. We had a very pleasant, and I trust a profitable, interview.

Great Grimsby and Hull are two competing points at which the Scandinavians take trains for Liverpool. From Liverpool they sail to America, landing at Castle Garden, New York. In the dullest portion of the season not less than three or four thousand of them pass through each week, while the average number is about seven thousand per week. Vessels also sail from these ports to all parts of the world. Thus it will readily be seen that these are important points for our work. In fact, I do not think a more favorable place can be found to place our publications in the hands of Scandinavians settling in America, unless it be Liverpool.

No one could hear Brother Drew relate the eagerness manifested by these foreigners to obtain our publications without realizing that God is preparing the way before us. Men and women will purchase as long as their means will permit, and then beg for more. Shall we withhold the truth from these hungry souls, who are leaving home and friends for a far-off land? Many of them will carry the light of truth to those portions of the United States where it is most difficult for us to send laborers, and where it will be years before they will receive any influences to counteract the good seed sown. We could but feel that God was presenting open fields before us which his providence has already prepared, and of which we have had little conception. How great is his work! How numerous his openings! While how small our ideas! How narrow our plans! Last month Bro. Drew sold over fifty dollars' worth of our publications.

The experience of Bro. John is equally interesting, though as his labors have been mostly upon land, he cannot report as great an eagerness. But judging from present appearances, far more can be accomplished here in bringing men and women into truth than in many other parts of England. There is not that distinction in grades of society that there is in many other places. The plan of going from house to house and leaving a small package of tracts with a copy of the *Signs*, then calling again and giving the people an opportunity to purchase, works well. About forty per cent. wish to buy the reading matter. It is now arranged that Bro. John shall have one hundred copies of the paper sent him direct from the *Signs* office, to use in this manner, while those who subscribe for the paper one or more quarters will receive it from Southampton. This plan being adopted at different places, will not only relieve those at the mission from the labor of procuring the addresses of so many persons to whom to send the paper, but will more permanently establish the interest in the Kingdom.

Sabbath, June 3d, we spent at 15 Mill Yard, Goodman's Fields, London. This is the home of Elder Wm. M. Jones, editor of the *Sabbath Memorial*, with whom we had a very pleasant interview. He kindly showed us many principal points of interest. We visited Bull Stake Alley, where, in 1661, John James suffered such cruel martyrdom for his nonconformity, and his adherence to the Sabbath. At Pinner's Hall, Thomas Bamfield, a nonconformist, also preached the Sabbath. Here he was twice arrested, but clung to his Bible, carrying it before him. This act so enlisted the sympathy of the beholders that they exclaimed, "He goes like a martyr." He was finally placed in Newgate Prison, where he died in a short time. Brother Jones took us to other places where many had been beheaded, and some hung, for the very

principles of liberty which are now cherished by the English people.

Sunday, the 4th, we returned to Southampton, where we are now stopping. S. N. HASKELL.  
*Southampton, Eng., June 5, 1882.*

Since writing the above, a letter has been received from Bro. Drew, which speaks for itself. I inclose a copy, thinking the friends in America will like to hear from him. Such an interest has never been known there that eight dollars' worth of books have been sold in one day.

32 CHARLOTTE ST., HULL, June 4, 1882.

DEAR BRO. LOUGHBOROUGH: This has been a hard day, from 4 A. M. till 11 P. M. I got up and prepared my V. M. work, and went out at 8 A. M., and talked and sold books from that hour till 6 P. M., when I came home tired, and ate a little, and then tramped down to the same dock, the Victoria, and sold 1,400 pages of bound books, until I sold for the mission in books, papers, and tracts 32s. (\$8.00 nearly.) Never did God seem so near. Never had I such freedom in talking. I sold 700 pages of bound books, a good portion of them on board of Russian, Swedish, and Norwegian ships. They were eager for our English publications. It seemed almost impossible to get away from the Russian and other ships, and never did I receive a greater shake of the hands than I did from these Finland, Swedish, and Norwegian captains. They would almost beg for me to stop and talk to them. Had Bro. Haskell been here he would have thought this a young Liverpool. No, indeed, there was no mistake in coming here. I could have sold more if I had had Finland reading. Some could not read the Swedish. All this work was from one dock, the Victoria. Please to send six more each of "Thoughts on Revelation and Daniel," one dozen "Modern Spiritualism," one dozen "Spirit of God," one dozen "Age to Come," one dozen "Bible Sanctification," one dozen of "Three Angels' Messages," one dozen "Ministration of Angels." Have you any "Good Health's" belonging to the mission? If so, please to send some. I hope to loan out 7,000 pages of books this week, but the prospect is not very flattering, there is so much to be done. Will you put some papers in the box so that I can give some to the hospitals, poorhouses, etc., here? I hope in a day or two to write to you and Bro. Haskell. I don't believe that there is another port in England where more can be done than here. More could be done by sending parcels to foreign lands, and we could do more of that here, if I had more time. By the grace of God we will hold the fort, or fall in the attempt. We thought and talked of, and prayed for you as you journeyed towards London. If you can come again, it will do us good by putting more of the missionary spirit into us. We need all that kind of spirit that we can get. I must conclude as I have to prepare for the emigrants early in the morning, and for the dock work. Please to forward the box at once. I am waiting for the Swedish volumes. My very kindest regards to all. Your brother in the blessed hope,

GEO. R. DREW.

P. S. There is quite a demand for Scandinavian Bibles. Send twenty-five more "Way of Life," and a good supply of temperance tracts.

## Upper Columbia T. and M. Society.

## REPORT FOR YEAR ENDING MARCH 31, 1882.

Districts	No. of Members	No. Reports Returned	No. Added	No. Dismissed	No. of Missionary Visits	No. of Letters Written	No. Signs taken in Clubs	New Subscribers.					Other Part- icals
								Review	Signs	Good Health	Instructor	Other Part- icals	
No. 1	26	56	4	5	156	115	33	7	15	1	24	1	
" 2	25	73	..	..	52	171	24	3	41	3	16	..	
" 3	41	114	4	8	240	175	22	4	23	9	43	1	
Agents	3	12	..	..	722	425	..	15	46	7	11	7	
Totals	95	255	8	15	1170	886	79	34	130	20	94	9	
Districts	No. of Members	No. Reports Returned	No. Added	No. Dismissed	No. of Missionary Visits	No. of Letters Written	No. Signs taken in Clubs	Cash Received.					Collected on Other Funds
								Periodicals Dis- tributed	Tract Fund	Memberships & Donations	Sales	Periodicals	
No. 1	12998	1777	2	2	\$13 29	\$ 25	\$ 55 35	\$26 00	\$ 94 50	\$ 109 48	\$ 130 75	\$ 274 62	\$ 109 48
" 2	21973	2223	23	17	55	1 95	74 46	15 50	109 48	130 75	274 62	109 48	130 75
" 3	22345	2333	5	27	39	27 00	61 45	15 00	130 75	274 62	109 48	130 75	274 62
Agents	3113	455	2	9	10	114 25	121 27	..	274 62	109 48	130 75	274 62	109 48
Totals	60429	7993	31	387	15	173 45	\$312 23	\$54 50	\$309 28	\$ 109 48	\$ 130 75	\$ 274 62	\$ 109 48

REPORTS of labor from the field, east and south, are generally encouraging. The laborers seem to be in good spirits and the people willing to hear. Let all pray for the prosperity of the work.

## The Home Circle.

## ONLY A SMILE.

ONLY a smile that was given me  
In the crowded street one day!  
But it pierced the gloom of my saddened heart  
Like a sudden sunbeam's ray.  
The shadow of doubt hung over me,  
And the burden of pain I bore;  
And the voice of hope I could not hear,  
Though I listened o'er and o'er.

But there came a rift in the crowd about,  
And a face that I knew passed by,  
And the smile I caught was brighter to me  
Than the blue of a summer sky;  
For it gave me back the sunshine clear,  
And scattered each somber thought,  
And my heart rejoiced in the kindling warmth  
Which that kindly smile had wrought.

Only a smile from a friendly face  
On the busy street that day!  
Forgotten as soon as given, perhaps,  
As the donor went her way;  
But straight to my heart it went speeding  
To gild the clouds that were there,  
And I found that of sunshine and life's blue skies  
I also might take my share.

## The Washerwoman's Plaint.

"So let your lips and lives express  
The holy gospel we profess."

SHE was a jolly soul, and everybody liked her—and liked her ironing, too, for that matter. Many a party dress came out of her little cottage looking as if fresh from the dressmaker. And she was always so good-natured and obliging that one lady called her a "sunbeam," and thereupon we had a merry war of words: "A black sunbeam!" "But then so cheery and bright!" "And then so old!" "How much older than the sun?" and I gave it up.

"Mother isn't well enough to do your washing," came to me one day. I put my hat on at once, whether from pure benevolence or—well, motives are mixed, and soiled clothing is not lovely. I found her quite sick, and in trouble, too. And I spoke to her of God—a present help and an eternal refuge. She smiled. I was pained at her levity, and not willing to go on with the subject, nor yet willing to give it up entirely, I said: "Where do you go to church?" Then she laughed outright, and in her merriest tones said:—

"I've done your washing nigh upon fifteen years, and you always liked me, and you've spoke to me a thousand times, and this is the first time you ever said church to me!"

Then she laughed again. I was silent. How silent we shall all be that day of days!

"I've washed for the best folks in town, one time and another. Good folks, pious folks, but only one of 'em ever said 'God' to me. It 'pears like they think colored folks haven't any souls."

"Why," I said, "think what the country has done for your race!"

"That's so. I've heard 'em talk down to Town Hall; but that's for colored folks somewhere else."

I tell you it's splendid to repent of other folks' sins—'taint quite so nice when it comes home. When I hear 'em tell of money taking up for the churches and Sunday-schools 'way off, I think of my boys growing up heathen, and one of 'em getting bad, and I an honest, hard-working woman."

"But, my good woman, every church and Sunday-school here is open to you and your boys."

"That's the talk. I'll tell you how it works. First, you see, I was brought up in a minister's family. You know about Mr. —?"

"Yes indeed."

"Well, in his family I went to Sunday-school with his girls, and when I joined church I stood right next to his oldest daughter, and drank out o' the same cup," and her voice grew very soft and gentle, and there was a far-off sound in it as she added slowly, "They just lived religion in that house!"

After a moment, with her old cheery voice, she said: "Well, I got married and come here. First Sunday I said, 'Where do you go to meeting?' 'We never go to meeting.' I stayed to home that day, but I knew 'twant right, no ways. Next Sunday I went alone to the —, where I s'posed I belonged. I stood in the entry. One after another went along, looked at me; not one smiled. I'ze a stranger, I know; but if I'd been a white lady, all dressed up, guess somebody'd seen I had a seat. I stayed till the sexton had done ringing the bell. Then he looked at me, I looked at him;

and he went off into the meeting-house and left me! Next Sunday I went somewhere else. Just about the same everywhere. So I thought I'd be a better Christian at home, reading my Bible, than going where it made me so wicked. You see from that, getting provoked at Christians, I felt kind o' provoked at God for giving me a black skin. I wonder what he made folks so different for? Well, I got to staying home; 'twant no way to do; I didn't like it. And when my boys came, I wanted 'em to go to Sunday-school, and not loaf round all day Sunday. So when Jim—that's my oldest, you know—was going on eight years old, I spent a heap of time fixing him up real pretty, and I fixed up my best things—ironed 'em myself, you know."

"And I know they were ironed faultlessly."

"You may believe that. Then I took my boy and went to meeting. 'Folks know me,' I said, 'and I'll get a seat somewheres, and put my Jimmy into the infant class.' I went early. Mrs. A. came along—nice woman; one of the salt of the earth—she came along, bowed, smiled, and went in. So they kept on coming, and bowing, and smiling to me, and one said, 'How nice your little boy looks,' but not one of 'em 'Have you got a seat?' And the same old sexton rang his bell and went off into church. But I wasn't going to be put off so that time, and I just walked in and sat down in the back seat. I sat there while they opened the Sunday-school (directly after morning service), and the Superintendent came smiling along down the aisle and took a pretty little girl by the hand and found her a class; but nobody came after my boy; so I went home, and he laughed fit to kill himself, and said, 'I told you our boy ain't wanted along side o' rich folks.'"

"But seven or eight years ago they went round—there'd been a revival, you know—getting children into Sunday-school. And one came here and talked to me, and I was glad enough. But 'twas winter, and the boys hadn't good overcoats, and was all off the notion of going. So I had to tell her. She said she'd see to that, and the ladies got 'em good ones, and the boys felt nice. I was real thankful, and he was pleased as could be, and it was a lively time in our house that Sunday morning; and when they came home with their picture papers and cards, and wanted me to help 'em get their lessons, it seemed like old times, and I don't know when I have had such a good Sunday. That night I went down to prayer-meeting and took both the boys, and he went as far as the door, and was most a good mind to go in. The seats were just crowded, and they brought in chairs, and don't you think, not a living soul came into the seat where me and my boys sat! I'ze glad enough he didn't go in. Next Sunday my boys had their lessons and were fixed up nice. The white boys nudged each other and hitched off a little; but the teacher smiled and called 'em good boys, and said they had good lessons, so they didn't care so much. But next Sunday she just smiled and said, 'I'd like to have you come and sit in the seat with me,' and they did, and the other boys kind of chuckled. Next Sunday they cried; he said they needn't go, and so it twant no use for me trying to make 'em. And the boys to school twitted 'em of going to Sunday-school to get some new coats, and one of 'em said his mother said she hadn't no faith when she gave her fifty cents, for we's a bad lot; and he just sent fifty cents to her, and told her. 'There's plenty of colored folks with souls whiter'n hers.'"

"I am very sorry, but will our sins excuse yours?"

"Some they do and some they don't. Can't you see if they had done as James tells 'em to in his second chapter, I'd got him to meeting pretty soon, my boys would have grown up different as could be, and he wouldn't have died as he did, and I shouldn't have backslidden down—well most down to the bottom of the hill, I guess. Smiles don't cost much; and they are worth a good deal sometimes."

"We haven't realized their value, that is all."

"Haven't you? When any of you want some extra nice work done, and I've got more than I can do without sitting up nights, then don't you smile and coax and flatter me? If all the Christians in this town put together had said as much to us about our souls, teased us as hard to go to meeting as any one of the girls will tease to have a dress done up when I hadn't no time to do it, we'd all been members of the church before this. Now that's so. But the boys were just like he was—an infidel. I guess I'd be, if I hadn't lived

with those dear old saints. I tell you, Christians makes heaps of infidels. Ain't they half of 'em kind of infidels themselves? Now if they'd believed that God is father of us all; his house our home; the poor his heirs; we are one in Christ; that we must love our brothers as ourselves—as my minister used to preach—they wouldn't left me stand out there all alone. And how many do you s'pose of all that church, when they was praying for everybody and feeling so good and pious, believed that as they had 'respect to persons,' they were 'convinced of the law as transgressors?' I thought when I was going home, so sorry, that first Sunday, that Christ was pitying of me;" and tears came into her eyes.

"And he was. And you looked fairer to him than any of us that day. But I am afraid that since you have lived on the faults of Christians—a very poor food."

"'Tain't very good food, but it gives folks enough to eat, so they don't hunger much after righteousness. When a tree bears apples, folks don't tap it to get maple sugar. I know you think I am awful wicked to talk against Christians. I s'pose I am, but now ain't it awful for Christians to let their lives talk against Christ?"—*N. Y. Observer.*

## The Child and the Infidel.

I REMEMBER hearing of a Sabbath-school teacher who had led every one of her children to Christ. She was a faithful teacher. Then she tried to get her children to bring other children into the school. One day one of them came and said she had been trying to get the children of a family to come to the school, but the father was an infidel, and he wouldn't allow it. "What is an infidel?" asked the child. She had never heard of an infidel before. The teacher went on to tell her what an infidel was, and she was perfectly shocked. A few mornings after, the girl happened to be going past the post-office on her way to school, and she saw the infidel father coming out. She went up to him and said, "Why don't you love Jesus?" If it had been a man who had said that to him, probably he would have knocked him down. He looked at her and walked on. A second time she put the question, "Why don't you love Jesus?" He put out his hand to put her away from him, when, on looking down, he saw her in tears. "Please, sir, tell me why you don't love Jesus." He pushed her aside, and away he went. When he got to his office he could not get this question out of his mind. All the letters seemed to read, "Why don't you love Jesus?" All men in his place of business seemed to say, "Why don't you love Jesus?" When he tried to write, his pen seemed to shape the letters "Why don't you love Jesus?" He couldn't rest, and on the street he went to mingle with the business men, but he seemed to hear a voice continually asking him "Why don't you love Jesus?" He thought when night came, and he got home with his family, he would forget it, but he couldn't. He complained that he wasn't well, and went to bed. But when he laid his head on the pillow that voice kept whispering "Why don't you love Jesus?" He couldn't sleep. By-and-by, about midnight, he got up and said, "I will get a Bible and find where Christ contradicts himself, and then I'll have a reason," and he turned to the book of John. My friends, if you want a reason for not loving Christ, don't turn to John. He knew him too long. I don't believe a man can read the gospel of John without being turned to Christ. Well, he read through, and found no reason why he shouldn't love him, but he found many reasons why he should, and before morning he was on his knees, and that question put by that little child led to his conversion.—*Moody's Anecdotes.*

ONE of the greatest of English divines, Isaac Barrow, received in his boyhood only blame from his father, who thought him stupid. He used to express his contempt for him, by saying that if it pleased God to take from him any of his children, he hoped it might be Isaac. Yet when the University of Cambridge sought for a successor to the great Newton, stupid Isaac Barrow was the man they selected. Mr. William Matthews tells an anecdote which illustrates the stupidity of some parents and teachers. A boy was brought one day to General Salem Towne, labeled as an incorrigible dunce. No master had been able to make him learn, and if Mr. Towne couldn't, he should be apprenticed to a trade. Mr. Towne proceeded

to examine him. The boy made a mistake and instantly dodged, as if frightened.

"Why do you do that?" asked the master.

"Because I was afraid you were going to strike me."

"Why should you think so?"

"Because I have always been struck whenever I made a mistake."

"You need never fear being struck by me," said Mr. Towne. "That is not my way of treating boys who do as well as they can."

Under the wise teacher's judicious encouragement the boy showed so much intelligence that he was sent to college. In after years he became a lawyer, an editor, a judge, a governor, United States Senator, and Secretary of War and of State. That boy was William L. Marcy, of New York.—*Companion*.

### Religious Notes.

—There is a Baptist Church in the city of Athens, Greece.

—In Jamaica, the Baptist missionaries baptized last year, 2,181 persons.

—A German Congregational Church has just been organized in Chicago.

—Rev. John Nelson Darby, leader of the sect known as "Plymouth Brethren," is dead.

—The total heathen population now open to missionary effort is placed at 800,000,000.

—Dr. Wm. Hanna, the eminent Presbyterian minister and author, son-in-law of Dr. Chalmers, died May 24.

—Among the 275,000 Indians reported in the United States there are 219 churches, and 30,000 church members.

—Mr. Moody pronounces the revival work in Glasgow the deepest in interest of all in which he has been engaged.

—A third Presbyterian Church has been organized in Canton, China, with twenty-eight members. Two native elders were chosen.

—The success of Christian missions in Japan has aroused the Buddhists to unwonted exertions. They are holding meetings all over the land.

—A Brahmin graduate of Madras University says: "I would never argue if I were a missionary; I would simply give the Bible and say, 'Read that!'"

—Leipzig, in Germany, has only seven churches, all poorly attended, and no such thing as a Sunday-school. The people are indifferent to religion, and look upon a religious person with curiosity.

—The infidel who boasts that he is not confined by the narrow faith of the Bible, is like the man on the bleak wintry moor who boasts that he is not hampered by the petty limitations of a house to shelter him.—*Censor*.

—A colored man, Mr. J. R. Ballard, was ordained, May 20, in St. John's church, Jacksonville, Florida, which is called the most aristocratic church in the State, by Bishop Young, in the presence of a distinguished audience. It was the first case in the State that a colored man has been ordained in a white church.

—Papal excommunication does not seem to be dreaded very much now, especially by the women of Cleveland. The Bishop's threat to excommunicate all the women who remained members of the Land League, brought forth the following response: "In answer to your official of last week, and in the face of your terrible threats, I stand forth in the name of the women of the Parnell branch of the Land League, and say we will not deviate nor falter in the righteous cause we have undertaken."

### News and Notes.

—A bill has been passed in the House, retiring the trade dollar from circulation.

—The Pacific dock and ware-houses, at Portland, Oregon, were burned, June 24.

—The total bullion product of the State of California, for the year 1881, is \$18,950,000.

—The store-house of the Pacific Mills, at Lawrence, Mass., was burned June 23. Loss \$500,000.

—The crew of the ship *Rodgers* recently burned in the Arctic, arrived in San Francisco June 23.

—There have been £14,000 subscribed for the new Chair of Celtic in the University of Edinburgh.

—The Japanese War department contemplates sending subalterns to America to study photography.

—The university of Vienna has so many students in Sanskrit that a second professor has been appointed.

—An order from the Czar has fixed the number of recruits for the Russian army and navy, during the year 1882, at 212,000.

—The Johnson Harvester Works, at Brockport, N. Y., were burned, June 20. Loss \$500,000. The fire throws 450 men out of employment.

—The Kentucky State Bureau of Agriculture estimates the wheat crop of that State at eleven million bushels, the largest crop ever raised.

—James B. Doyle, the celebrated counterfeiter of United States bonds, was sentenced, June 20, to twelve years' hard labor in the penitentiary.

—The *Atta* says there is very little harvesting to do on Tulare river, in Tulare County. The fruit crop will be short in Pajaro Valley owing to the frost in May.

—Dr. Jules Crivaux and party of seventeen men, engaged in exploring the northern tributaries of the river Platte, have been killed by Obah Indians in Bolivia.

—The American schooner *Massasoit*, while under full sail, crashed into an immense iceberg and sank almost immediately, June 19. Five of the crew went down with the vessel.

—Among seventeen applicants for admittance to the District of Columbia bar, the best examination was passed by Mrs. M. M. Ricker. She was particularly well versed in the law of real property.

—Seventy-five persons were poisoned in Adrian, Mich., recently, by eating cheese. A microscopic examination showed the cheese to be filled with some unknown parasites. None of the persons were fatally poisoned.

—The father of the Emperor of China, called the Seventh Prince, who is at the head of the foreign-drilled military in Peking, has issued an order calling upon all the soldiers under him to abandon opium smoking within six months.

—The American bark, *Roswell Sprague*, which left San Francisco June 25, for Port Townsend, was discovered to be on fire when she was twelve miles outside the Golden Gate. She was towed back, but in spite of all efforts she was destroyed.

—The authorities have refused to interfere with the execution of the sentence against Guiteau, and he will in all probability meet his just fate next Friday, June 30. None will lament that the blasphemies of this notable villain are stopped.

—Six little boys, none of them over ten years of age, were seen on the road near Sonora, Tuolumne County, Cal., the other day, beastly drunk. When asked where they got the liquor, they were too much intoxicated to make themselves understood.

—Herr Meling, one of the principal navigators in the German navy, has been arrested at Kiel, on a charge of having accepted a bribe of 150,000 roubles to deliver to the Russian Government copies of the plans of all the works of defense on the German coast.

—An edict was recently issued by the Czar, which virtually bankrupts every wealthy Jew of Russia. It provisionally suspends all payment for contracts or debts due to Jews, prohibits them from settling outside towns and villages, and otherwise provides for their speedy extirpation.

—The London *Times* says the Lord Lieutenant of Ireland and his subordinates, after careful investigation, are convinced that crime in Ireland is not sporadic, but is controlled by machinery deliberately set in motion through organized agencies, commanding large resources and obeying impulses of foreign origin.

—The Mexican Minister has received official information from the Department of State, Mexico, to the effect that the Mexican Congress has repealed its export duty on silver coin and silver bullion, which has been in existence since the Spanish rule, and which was one of the principal drawbacks to the development of the mining industries of that country.

—Advices from Sherbro Island, near Sierra Leone, dated May 21st, state that the natives of Martio had plundered a boat belonging to Bunthe island, where the British officers are stationed, and had fired on the police who went to arrest them. The Governor of Sierra Leone has proceeded to Martie with a force of blue jackets and inflicted a loss of 200 killed on the rebellious inhabitants.

—Chinese capitalists have a complete monopoly of the cotton trade in China, and are making arrangements to build, in Shanghai, one of the largest and most complete cotton mills in the world. The American Consul at Shanghai says that all the arrangements are made, the money secured, and an American expert builder of cotton mills is now in America making a selection of the best machines he can find for the working of the short staple cotton of China.

—The *Commercial Advertiser's* Washington correspondent says: "The impression prevails here that the Chinese Government does not intend to accept the action of our Government in reference to the exclusion of her subjects for the next ten years without an emphatic protest. It is already known that that Government regards the provisions of the bill recently passed as a direct violation of the treaty existing between the two nations. While a protest will undoubtedly be made, it is believed in official circles that China will not go to the extent of abrogating the treaty, but will, after expressing forcibly her belief that the treaty has been violated, quietly accept the situation." It is stated by others, however, that this is unfounded rumor, and that China will accept the legislation quietly, as being clearly within the limits of the treaty.

### Our Publications in England.

Any of the books, pamphlets, and tracts issued at this Office may be obtained of Eld. J. N. Loughborough, Ravenswood, Shirley Road, Southampton, England, who will furnish Catalogues, and give prices in English money. He will also receive subscriptions for our periodicals.

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By Cunningham Geikie, D. D., with marginal references to the Scriptures, notes and index. Two volumes complete in one book. Printed in pica type, octavo size. 1,260 pp. \$1.75.

We have just received the following commendation of this work from an earnest Christian worker in Maine:—

HAVING read Dr. Geikie's life and works of Christ, I find it more interesting the farther I read; and when he introduces us to the trial and crucifixion of Jesus, one can almost imagine himself present to witness the cruel mockery, and the terrible scenes of Calvary. Although I am not prepared to indorse all that is said in the book, yet I think it the best I ever read of the kind. J. B. GOODRICH.

Address, SIGNS OF THE TIMES, Oakland, Cal.

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## Appointments.

### Oakland and San Francisco.

OAKLAND.—Church N. E. corner Clay and 13th Streets. Meeting every Sabbath (Saturday) at 11 A. M. Preaching every second and fourth Sunday evening of each month. Prayer-meeting every Tuesday evening. Eld. J. H. Waggoner, Pastor. Sabbath-school at 9:30 A. M. Dr. E. J. Waggoner, Superintendent. Seats always free.

SAN FRANCISCO.—Church on Laguna Street, between McAllister and Tyler Streets. Meeting every Sabbath (Saturday) at 11 A. M. Prayer-meeting Wednesday evening. M. C. Israel, Elder. No regular preaching. Sabbath-school at 9:45 A. M. E. A. Stockton, Superintendent. Street-cars of the Hayes Valley Line, and Central and Lone Mountain Line, pass close to the meeting-house.

THE quarterly meeting of the San Francisco Church will be held at the meeting-house, Sabbath, July 1, at 10:30 A. M., at which time the ordinances will be administered. Eld. Van Horn will be present. Preaching at the tent, corner of Larkin and Washington Sts., at 2:30 P. M. and 7:45 in the evening. The T. and M. district and church quarterly meeting will be held Wednesday, July 5, at 6 P. M. at the tent. We hope to have a report from every member of the Society. What will be the decision? Are we acting well our part? M. C. ISRAEL.

## THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY, AT OAKLAND, CAL., FOR THE

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W. L. Raymond, Gaston, Oregon.

## The Signs of the Times.

OAKLAND, CAL., FIFTH-DAY, JUNE 29, 1882.

## Camp-Meetings.

DAKOTA, Parker,  
TEXAS, Waxahachie,  
OHIO, Delaware,  
ILLINOIS,

June 29-July 4.  
July 21-31.  
Aug. 11-21.  
" 22-29.

ON our return from Washington and Oregon we find so many matters pressing for attention that it is impossible to notice them before this paper is printed. No paper will be published next week, July 6.

THE address of the Secretary of the Ohio T. and M. Society is: Mrs. Ida Gates, Pioneer, Williams Co., Ohio.

## Request for Prayer.

A NOTE from Eld. G. W. Colcord, Walla Walla, W. T., inclosed in the report of labor found in another column, says: "I am threatened with fever. Mrs. C. is bedfast. Pray for us." We feel sure that all our brethren and sisters will remember this request of these faithful laborers in the cause.

A later note informs us that Sister Colcord has been slowly gaining in strength since we left Walla Walla.

## European Missions.

WE have considerable news this week from our brethren across the Atlantic, and all of it interesting. As some of it came to hand rather late, we have had to delay the paper a little, not willing to let it lie over, especially as no paper will be issued from this office next week, July 6.

The brethren speak very highly of the Monarch Line, not only as a first class line of travel, but for the kindness and courtesy extended to passengers. And more than this, it offers to our missionaries unusual facilities for sending our publications to various quarters of the globe. Thus is Providence further opening the way before us to proclaim the message to all peoples and nations.

## The Point Seen.

THE San Francisco *Post*, referring to the position of the SIGNS OF THE TIMES on the Sabbath question, and especially to an article showing that the fourth commandment names a definite day as a day of rest, says:—

"The editor shows very conclusively that the fourth commandment requires the observance, not as Dr. Benson would represent, of one day in seven, simply, but of a particular day in the week—the seventh, our Saturday—and absolutely requires labor on the first day and all the other days of the week."

We claim no credit for making a self-evident proposition so plain that it may be clearly seen, but the *Post* deserves credit for frankly acknowledging a fact which most papers are deterred from acknowledging through fear of unpopularity.

## Pearly Portals.

WE find on our table a copy of "*Pearly Portals*," a book of 160 pages of words and music for Sabbath-schools. By D. S. Hakes. Published by Geo. D. Russell, 126 Tremont Street, Boston, and Pacific Press, Oakland, Cal.

The words and music in this book are mostly new, and of a high order. The opening piece, "Paradise," is a gem, and the same may be said of many other pieces. We believe that much of the music in this work will not only become popular in the Sabbath-schools, but the pieces will retain their popularity, having the "wear" in them.

The arrangement is complete, as follows:—

Miscellaneous, pages,	3-76.
Opening pieces,	76-92.
Closing "	92-102.
Infant Class,	102-118.
Invitation,	118-130.
	130-142.
Anniversaries, { Christmas,	142-148.
	148-151.
	151-155.
	155-158.
Temperance,	

Price, 35 cts.; \$3.60 a dozen. Cloth, 50 cts.; \$5.00 a dozen. We intend to give a few specimen pieces in the SIGNS before long.

DR CRARY, editor of the California *Christian Advocate* "went west" and got acquainted with the country. He has given his opinion of the trouble in Arizona, from which we take the following:—

"Arizona needs graves more than anything else. She has a large population that must be permanently settled before peace and security can be felt and seen. The Indian policy there is working in all its glory. There is no game but white men, women, and children."

The doctor is evidently a "peace man" after the style of H. W. Beecher, but not a disciple of Dr. Lyman Beecher.

## Christian Cheerfulness.

CHRIST said to his disciples: "In the world ye shall have tribulation," and Paul said that "we are appointed thereunto;" but neither of them meant that we should seek for it, or that it would be a sin to seek true happiness and be cheerful. The tribulation that comes through any fault of our own, is not the tribulation that "worketh patience." Love, joy, peace, are fruits of the Spirit; and the "joy," is to be manifested even in the midst of infirmities. If, then, we are to rejoice in the midst of trials, how much more should we rejoice when trials are absent, or light? "Rejoice in the Lord alway;" "Rejoice evermore;" these are Christian duties. The tribulation will come soon enough without being sought; but the constant rejoicing in the Lord is the best preparation for it, and is that which, when tribulation comes, makes it appear as "our light affliction which is but for a moment."

## Perilous Times.

MORE calamities have been recorded during the week just past, than in any similar period, for a long time. Passing over the list of fires, murders, suicides, lynchings, robberies, and numerous other crimes, we notice briefly a few of the most important disasters occurring in our own country.

First in order was the terrible cyclone in Iowa, June 17. This storm exceeded in severity and extent anything ever known in the Mississippi Valley. The following appeal for aid, from the Mayor of Grinnell, where the greatest damage was done, will give some idea of the work of destruction:—

*To the Public:* After two nights spent in traversing the track of the tornado that swept over this State with such fearful havoc last Saturday night, and having reports from scores of reporters sent to all parts of it, I find the condition of the stricken people so piteous, so needful of instant, generous help, that I send this appeal to the people of the United States, in their behalf. The tornado made a swath of destruction through a thickly settled portion of Iowa, some 150 miles in length and an average half-mile in width, extending from a point south of Ames, in the center of the State, whence it swept in the shape of a crescent to South English, in Keokuk County, in the southeastern part of the State. We have the names now of sixty-nine dead and five hundred wounded. Half of the latter are grievously hurt, probably a fifth of them fatally. Over 300 families have had their homes totally destroyed. There are now, at least, 1,500 people homeless and in want. The loss in property will exceed \$2,000,000, and may reach \$3,000,000. In the town of Grinnell alone, over \$400,000 in property was destroyed, on none of which was a cent of insurance, as in case of fires. It will take at least \$300,000 to put the people there beyond need and distress. It will take \$100,000 at once to put the wounded people in condition to be cared for. It will take \$1,000,000, at the lowest, to keep the sufferers from want, and to help them to put the humblest of roofs over their heads. The people of Iowa are responding generously. It will take the help of every humane city and town in the West, of every liberal city and town in the East, to put comfort and safety between the stricken people and further suffering.

Grinnell is a town of New England people, thrifty and intelligent—a people with the lowest rate of crime and illiteracy in the State, and the highest rate of intelligence and morality. The rich towns of the East may well help these sons of New England in a calamity which has killed so many of their people, destroyed 160 of their homes, maimed and mutilated 200 more of their people, many of whom will soon die, and all of whom must be cared for for months, and wiped out totally nearly \$500,000 in uninsured property. Iowa College has had all its buildings destroyed, its 400 students made homeless, and has suffered a loss of \$75,000 uninsured property. The condition of other towns and farming communities is fully as pitiable and helpless.

The fury and power of this utter calamity were as indescribable in their mightiness of strength as their havoc and powers were cruel and complete. Of the houses of many people, there was left not a splinter as large as a finger, not a shred of furniture as large as a skein of silk, and hundreds have no clothing left except the night-clothes they had on.

Every condition of woe exists that most tenderly appeals to the human heart. The wounds inflicted by the debris that filled the air like chaos, by electric balls of fire that seemed to traverse every inch of space, and that exploded with fearfully fatal effect, will, many of them, defy all the skill and nursing, even with the tenderest care. The fury of the storm, which was clearly of electric origin, and which, indeed, may be described as having been electricity itself, precipitated in chaos, may be understood from the statement that in various places it took houses up a thousand feet in its great spirals or funnels, and carried large flocks of cattle through the air for thousands of feet, and dashed them down dead in heaps. Many thousands of cattle, horses, hogs, and other animals, now lie in the track of the tornado.

Mt. Pleasant, Iowa, is also reported as having been damaged to the extent of half a million dollars.

The same day different places in Missouri, Kansas, and Illinois were visited by heavy storms. At Leavenworth, Kan., and vicinity, the loss is put at \$500,000. Several persons were also killed. Heavy damage is also reported from the eastern part of Michigan; also from New York, and New England.

This storm was followed by another in the southern and western parts of Iowa, and soon after by a third in the northern and western portions of the State. The last two, although very destructive, were much less severe than the first.

Then we have the strange account of a tidal wave at Cleveland, O., June 23. The wave was said to be two miles wide and eleven feet higher than the surface of the lake. It came in the wake of an angry black cloud, with neither wind nor rain. Boats were thrown on the shore, and everything lying on the shore was scattered.

Nearer home we have to record the loss of the British steamship, *Escambia*, bound to Liverpool with a cargo of wheat. She was just outside the Golden Gate when she capsized and sunk. The captain and three sailors were washed ashore, but twenty-five men were drowned. The accident is generally attributed to carelessness, the vessel being overloaded and topheavy.

The same night a portion of Oakland Long Wharf, the C. P. R. R. warehouse, and the American bark *Great Western*, were burned. Other vessels were injured. This was at the old depot, and did not interfere with travel.

Every morning the papers bring further accounts of disasters by wind and rain, the greatest damage being done in Iowa and Minnesota. Omaha has also been visited with a storm of great severity. Houses were unroofed, and portions of the town were flooded.

God is warning the world by his word and by his providence. The evidence in the Scriptures proves beyond a question that we are in "the last days." Perils and dangers are fast increasing. We will not publish accounts of the crimes which are committed every day; their number is appalling, and the details are horrible. And it is impossible, in our limited space, to record all the fatalities by crimes, accidents, fires, floods, and hurricanes. All seem to be greatly on the increase.

But we have no idea that the mass of the people will be aroused more by these providences, which are foretold in the Scriptures, than they are by the more direct warnings of the words of prophecy. As did Pharaoh, they will harden their hearts by means of the very judgments which God sends to convince them of his will in regard to them. Instead of bowing to these judgments and inquiring what these things mean, they will shut their eyes against evidence, and so endeavor to explain the "seven last plagues" by "science," and attribute them to "natural causes."

But there will be a "few" who will heed the warnings, and find the narrow way that leads to life. A "little flock" will receive the kingdom. For these we labor in hope. If the multitude turn away from our testimony, we know they turned away from the warnings and entreaties of the Saviour, and we will not be discouraged. "The servant is not greater than his Lord." But we shall labor and pray that some who are crying, "Peace and safety," may accept the warning before "sudden destruction shall come upon them." 1 Thess. 4:13-18; 5:1-6.

It is stated that when three hundred Presbyterian preachers, at the recent General Assembly at Springfield, Ill., assembled for social worship, the discovery was made that there was not a Bible in the house, and one had to be sent for. A soldier should keep his weapons with him.

For Appointments, Terms, etc., see preceding page